AN ABRIDGEMENT OF THAT BOOKE WHICH *THE MINISTERS OF LINCOLNE DIOCESSE* DELIVERED TO HIS MAIESTIE VPON THE FIRST OF DECEMBER 1605.

BEING THE FIRST PART OF *AN APOLOGIE FOR THEMSELVES AND THEIR BRETHREN THAT REFVSE THE* Subscription and Conformitie which is required.

WHEREVNTO IS ANNEXED,

A Table of sundry Poynts not handled in this Abridgement, which are other exceptions they take to the Subscription required, and shall be the Argument of the second part of their *APOLOGIE*.

IOHN 7. 51.

Doth our Law iudge a man before it heare him, and know what hee hath done?

EZECH. 11. 15.

Sonne of man, thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israel wholly, are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farre from the Lord, for the land is giuen vs in possession.

GAL. 6. 12.

As many as desire to make a faire shew in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the Crosse of Christ.

Reprinted, *Anno Dom.* 1617.

MVSEVM
BRITAN
NICVM

9 Id

A NOTE OF THE EDITIONS wee haue followed in the Authors alleaged in this Abridgement.

A

ACTES and Monuments of the 5. Edition. 1596.

D. Andrewes his Catechiſme manuſcript.

Arcafœderis Dan. Arcularij Mulhuſij. 1591 in octauo.

Aretij examen theologicum Geneua 1570. in decimoſexto.

Apologeticall Epiſtle written by the Papiſts, the ſame which D. Sutcliffe, and M Powel anſwered, Aſcami Epiſtolæ Lond. 1578 in 8.

B

Baſilienſes Theſes Geneva, 1584. in quarto.

Bellarmini diſputat. ædit. ingolſtadij 1590. tribus vol. in fol.

Bezæ tract. theol. volum. primum 1576. in f. volum. ſecund. 1582. in fol. vol. tertium 1582. in fol.

Doct. Bilſon of the difference twix ſubiection and rebellion. Oxford 1585. in quart.

Brentij exegeſis in Iohannem Haganoæn 1534 in octavo.

Briſtowes motiues, Antwerp 1599. in oct.

Buceri opera Anglicana Baſil. 1577. in fol.

Idem in Matheum ex officina Roberti Stephani. 1554. in fol.

C

Liber Canonum disciplinæ ecclesiæ Anglis, Anno 1571.
Caluini opuscula. Geneu. 1552 in fol. his sermons on Deut. Lond. 1583 in fol. eius Harmonia 4 lib. Moses. Cenevæ. 1573. in fol. eius Epistola Lausanię 1575 in oct. Antidotum in decreta Conc. Trident. vid. opuscula Caluin.
Caranzæ summa conciliorum. Lugduni 1570 in decimo sexto.
Catechismus Tridentinus Coloni 1581. in octauo.
Chassanionis loci communes apud Iacobum Chovet. 1598. in oct.
Chemnitii Examen. Conc. triden. Francofurti. 1578. in fol.
Catologus Testium veritat. Lugduni 1597. in qnarto.
Chytreus in Matheum. Witeberga. 1566. in octavo.
Liber Concordię Lipsię 1580. in quart.
Concilii Trident. Canones Antwerpię 1572 in octauo.
Bishop Coopers admonition to the people of England. Lond. 1589. in quart.
Cypriani opera Geneva 1593. in fol.

D

Danei Isagogæ. part 3. Genevæ. 1587. in oct.
Durandi rationale diuino, vlt. ædit. in oct.

E

D. Eeeds six sermons. Lond. 1604. in oct.

F

D. Fulkes reioynder to Bristow printed 1581 in oct.

His defence of the Eng. translation against Gregory Martyn. 1583. in oct.
His Confutation of the Rhemists Annotations. 1. Edition.
His repeale of Heskins parliament confutation of Saunders booke of Images, and refutation of Rastell in one volume printed 1579. in oct.
In Apocalips. in Lond. 1573. in 4°.
His retentiue against Bristow. 1580. in oct.
His reioynder to Marshal together with his overthrow of Stapletons Foretresse 1580. in oct.

G

Innocentii Gentilleti exam. Con. Trid.
Gualterus in Prophetas minores. Tigur. 1566 in fol.
Goulartius vid Cyprianus.
Greenhams works, Lond. 1605 in fol.

H

Hardings answer to Iewels challenge 1564. in quarto.
His Confut. of the Apologie Antwerp. 1565. in quarto.
Harmonia confessionum. Genevæ. 1501. in quarto.
Hellopeus de Sacramentis in genere Genevæ by Vignon 1585, in octavo.
Hemingii, Enchiridion Witebergæ, 1564. in octavo.
Heshusius de erroribus pontificiorum Francofurti ad Mœnum 1577. in oct.
Ieremię Hombergeri Germina grani Sinapis Francofurti. 1591.
Book of Homilies. 1595. in quarto.
Bishop Hooper vpon Ionas. 1550. in oct.
Horn against Feckham 1566 in 4.

Hosius adversus Brentii prolegō Antuerp. 1559. in oct.
Hospinianus de origine Templorum Tiguri. 1587. in fol.
D. Humphredus Iesuitismi pars 2. edit Londini 1584 in octauo.
Antidiploma manuscript.
Humii Theses marpurgi. 1591. in octauo.

I

Institution of a Christian, made and agreed on by the whole Clergie of England in King Henry the eight his time in oct.
Iewels reply printed 1566 in fol. His defence of the Apology printed 1571. in fol. His exposition on the 2. Epist. to the Thess. printed 1584. in octavo. His sermons & treatise of the Sacraments, printed in one volume by Christopher Barker in oct.
Iunii Biblia edit Lond. 1593 in fol.
Animadversiones ad Bellarm. Lugduni 1600. in oct.
Eiusdem Ecclesiasticus Francofurti. 1581. in octavo.

K

Keckermani systema Theologiæ. Hanouiæ. 1602. in octavo.

L

Lauaterus in libros Cron. Heidelbergæ 1599. in fol.
Sibran, Lubbertus de principijs christian. dogmatum edit, Franekeræ 1591. in octauo,
Idem de papa. Franekere 1594. in 8.
Luthery loci communes collecti per Theodosium Fabricium editi Magdeburgi. 1594 in quarto.

Machabæi

M

Machabæi enarrationes in Deuter. London 1565. in octauo.

Manipulus curatorum impreſſ, per Iohan. Bullen 1478 in 4. P. Martyris loci communes edit, Londini 1583. in fol.

In libris Regum Tiguri 1566. in fol. de ſacram. contra Gardinerum Baſiliæ 1581. in fol.

In librum, Iudicum tiguri 1582 in Fol. in libros Samuelis tiguri 1567. in fol. in epiſtolam ad Romanos Baſiliæ 1558. in fol.

Melanthonis exam. theolog. cum explicationibus Pezely, Neoſtadij 1587. in octauo, ejuſdem loci theologici witebergæ 1577 in octa. ejuſdem epiſtola witebergæ 1570. in octauo. ejuſd. comment. in epiſt. ad Rom. Argentine 1536. in octauo. Miſſale Romanum Antwerpiæ 1577. in octauo.

Mollerus in pſal. Geneuæ 1592 in fol.

Muſculi loci com. Baſil. 1561. in fol.

N

Nowels confut. of Dormans laſt booke 1567 in quarto.

O

Oeclampadii & Zuinglii epiſto. 1548 in fol.

P

Perkins of Idolatry Cambr. 1601. in octauo, and vpon the epiſt, to the Galathians Cam. 1604. in quar. his reformed Catholike Cambr. 1597. in octauo. and ejuſdem problema 1604. in quarto.

Piſcatoris expoſitio capitum catecheſeos herbonę 1603. in 8. in Mattheum Lond. 1594. in octauo.

Polan. theſes pars 1. Baſil 1597. in 8. Theſium pars 2. 1601. in 8. ejuſdem pertitiones Baſiliæ 1599. in 8.

Pezelij

Pezelii explicationes in Melanthonis examen theol. vide Melanct.

R

D. Rainolds conference with Hart 1584. in quarto, de Romanæ ecclesiæ Idolatria oxon, 1596. in quarto ejusdem 6 theses Lond, 1602. in 8. Thomas Rogers English creed 2. part London 1585. in fol.

S

Em. Sa. aphorismi confessariorum parsijs 1600 in decimosexto.

Sadeel contra Monachos Burdegall, edit, Genevæ, 1591. in octauo: de sacram, manduc. 1589. in octauo ejusdem opuscula Cantabrigiæ 1584. in quarto.

Sarauia de diuersis gradibus. Lond. 1594. in quarto.

Sclusselburgi Cat. hereticor. lib. 13. edit 1599 Francoforti.

Silerus in Exod, Tiguri 1584. in fol.

Snecanus de foedere, sacramentalibus signis, & baptismo Lugdun. 1584. in octauo.

Stapletoni promptuarium cathol. coloniæ 1594. in octauo.

D. Sutcliff de missæ ceremoniis edit Lond. in quarto, his challendg to N. D. 1600. in quarto.

Szegedini speculum pontificum 1592. in octauo.

Loci communes Basili 1580. in fol.

T

Trelcarij institutio Locorum communium Lond. 1604. in octauo.

V

Vallerandi Pollani apologia pro Leiturgia Argentinensi edit. Lond 1551. in 8.

Virels Catechisme Lond. 1594. in octauo.

Vogelii thesaurus Tubingæ 1596. in fol.

Vrsini

Vrsini explicat. catechism. Cantabr. 1587. in octauo.

W

Thomas Watson Bishop of Lincolne his sermons 1558. in quarto.

Whesthemeri conciliatio patrum & Conciliorum cum scriptura Tiguri 1563. in quarto.

D. Whitakers against Reinolds 1585. in octauo.

Contra Dureum edit. 1583. in 8. de scriptura contra Papistas, edit Cantabrig. 1588. in quarto.

Responsio ad Campianum Lond. 1581. in octauo.

Aduersus Stapletoni duplication. Cantabr. 1594. in fol.

D. Whitgifts defence of the answer to the admonition 1574. in fol.

M. Wyburne against Howlet, Lond 1581 in quarto.

Wigandi Synopsis antichristi 1567. in octauo.

D. Willets Synopsis Papismi, Lond 1600. in fol.

D. Withers veiwe of the marginall notes of the Rhemists Testament Lond. 1588. in quarto.

Iohannes Wolphius in Deuter. Tiguri 1585. in folio.

Ibid. in 2. Reg. vide P. Martyr in libros Regum.

Z

Zanchius de operibus Redemptio, Neostadii 1597. in folio.

Ejusdem compendium locorum communium Neostadii 1598. in 8.
Zwinglii fidei ratio Tiguri 1536. in octavo.
Lepperus de politeia ecclesiastica edit. Herbornæ 1595. in octavo.

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An

AN APOLOGIE

for those Ministers that are troubled for refusing of Subscription and conformitie.

The Articles whereunto we are required to subscribe, according to the 36. Canon of the last Synod, are these:

1 THAT the Kings Maiesty vnder God, is the onely supreme gouernour of this Realme, and of all other his Highnesse Dominions and Countries: as well in all Spirituall or Ecclesiasticall things or causes as temporall. And that no forraigne Prince, Person, Prelate, State or Potentate hath or ought to haue any iurisdiction, power, superiority, preheminence, or authority Ecclesiasticall or Spirituall within his Maiesties said Realmes, Dominions and Countries.

2 THAT the book of Common prayer & of Ordering of Bishops, Priests and Deacons, conteineth in it nothing contrary to the word of God, and that it may lawfully so be vsed, and that he himselfe will vse the forme in the said booke prescribed in publicke prayer, and administration of the Sacraments, and none other.

3 THAT hee alloweth the booke of Articles of Religion, agreed vpon by the

Archbishops and Bishops of both Provinces, and the whole Clergie in the Conuocation holden at *London* in the yeare of our Lord God 1562, and that hee acknowledgeth all, and euery the Articles therein contained (being in number 39. besides the ratification) to bee agreeable to the word of God.

To these three Articles (*saith the Canon*) whosoeuer will subscribe, hee shall (for the auoyding of all ambiguities) subscribe in in this order and forme of words, setting downe both his Christen & surname, *viz.* I N. N. doe willingly and *ex animo*, subscribe to these three Articles, and to all things that are contained in them.

The first of these Articles none of vs euer refused to subscribe vnto; to the other two wee cannot, because wee are perswaded that both the booke of Common prayer and the other bookes to bee subscribed by this Canon (of which yet in some respects wee reuerently esteeme) containe in them sundry things which are not agreeable but contrary to the word of God.

The first Exception against subscribing to the booke of Common Prayer.

It appoints the greteſt part of the Canonical Scripture to be left out in the publique reading.

The first Exception wee take to the booke of Common Prayer, concerneth that order it appoints for the reading of the holy Scriptures: Which in many respects is contrarie to the word of God: as may appeare by these Arguments following:

The first Argument.

By that order which it prescribeth to be kept for the reading of the holy Scriptures, the greatest part of the Canonicall Scripture is neuer to be read to the congregation. For both

both the bookes of the Chronicles, almost the whole booke of the *Apocalips*, and aboue an hundred chapters more are at no time to bee read, either for first and second lessons, or for Epistles and Gospels. Secondly, The greatest part of those bookes and chapters which are allowed to bee read, is appointed to bee read, onely on such daies, when the people neither can conveniently meete together, neither are commanded by law so to doe.

This is *contrary to the word of God*, as is manifest by these reasons.

1 It is one degree of [a] taking from the words of Gods booke, thus to appoint so much of the holy Scripture to bee omitted in the publike reading.

2 The whole [b] Scripture, and euery part of it, serueth some way for the edification of the whole Church: and it is euident that all the people of God may receiue much edification by hearing euen the two bookes of the *Chronicles* read vnto them, and those chapters of *Exodus* and *Ezechiel*, which the booke appointeth not at any time to bee read much more by all the rest, which the booke appoints them onely to bee read, when the people are not present to heare them.

3 Sundry chapters & parts that are omitted, are fitter to edifie Gods people in many points of faith, then any that are to bee read. For no place of Scripture doth so clearely demonstrate that CHRIST was the *promised Seed*, as the Genealogies mentioned *Mat.* 1, and *Luke* 3. No place is so fit to set foorth that most comfortable Doctrine of the mutuall loue between Christ and his

This is contrary to the word of God

[a] Reu. 22, 19

[b] Deut. 29. 29. Psal. 19. 7, 8, 9. Luk. 16. 29 Rom. 15. 4, 2 Tim, 3. 16 17.

Church, as *Solomons Song*, which is alſo for that cauſe called by the holy Ghoſt, the *moſt excellent Song*. Neither is any place in the whole Scripture ſo fit to teach us what the ſtate of the Church ſhall be in this laſt age of the world. Who is Antichriſt, what his riſing and fall ſhall bee: what the glory of the new *Ieruſalem* is: as thoſe chapters of the *Reuelation* which are neuer read. And how can it be doubted but that in thoſe [c] many hundred chapters which are appointed either to be alwaies omitted, or to bee read onely vpon the working daies, there be many neceſſary points of Doctrine, which either are not at all, or not ſo fully and plainly ſet downe in any of the Chapters that are read.

[c] *euen 727, or therabout.*

[d] *Iohn 5,39* 4 Chriſt hath [d] commanded all his people (by all good meanes they can) to *ſearch* and inquire into the *Scriptures* becauſe *they teſtifie of him*. and hearing of them publikely read, is one [e] principall meanes, whereby they (ſpecially ſuch of them as cannot reade) may ſearch and enquire into them.

[e] *Deut. 31. 11.13.*

Act. 17.13. 5 It is a [f] great helpe vnto the peoples profiting by preaching, to bee well acquainted with thoſe Scriptures which the Preacher alleadgeth for proofe and illuſtration of his Doctrine. And how ſhall many of the people which cannot reade, be acquainted with thoſe chapters, which they may not heare read publikely.

6 We are confirmed in this our firſt argument againſt ſubſcription to the booke of cõmon Praier, by the practiſe of the Church of the Iewes before Chriſt, of the primitiue Church in the age next ſucceeding Chriſt & his Apoſtles, and of all the beſt reformed Churches

Churches at this day: in none of al which any part of the Canonicall Scripture was euer commanded to bee left out in the publike reading.

7 We are further strengthned herein by the iudgement of the Godly-learned. [g] *Irenæus* saith, The Scriptures may be read indifferently of all men. And againe [h] Eate ye (saith he) of all the fruit of Paradise, eate yee of euery part of the holy Scriptures. *Augustine* speaketh thus in the words of the 119. *Psalme* All the holy Scriptures are a lanthorne to our feet and a light to our paths. *Chrysostome* saith, [k] The Holy Ghost hath so dispensed and tempered the holy Scriptures, that he that is most vnlearned of all men, might reape some fruit and commoditie by hearing of them read. Bishop *Iewel* affirmeth, That [l] to limit and diet the people, what they may reade, and what they ought to leaue[e] was sometimes the superstitious discretion of the Rabbines. Herein (saith Mr. *Iewel*) we may say as *Hilarie* saith; The Son of God hath reuealed to vs no such thing. Certainely now (the vaile being drawne aside, and our faces being open to behold the glory of God) Saint *Paul* saith, *That not onely one part thereof, but all and euery part of the Scriptures is profitable, &c.* And againe, *That all things that are written, are written for our instruction.*

Doctor *Fulke* in his confutation of the Rhemists Preface [m] saith, There is nothing in the Scriptures vnmeete to bee read of any man. neither are there any misteries of holy writ, vnmeet for Christian men to know and vnderstand. And proueth against the Papists, That the tradition of [the Iewes

[g] Lib 1. c. 32

[h] Lib. 5.

[k] Serm 23. in Psal. 118

[l] Hom. 3. in 2. ad Thes.

[e] Reply art. 15 Dimis. 16. pag. 543.

[m] Sect. 11.

which restrained all vnder the age of thirty yeares from reading certaine portions of the old Testament, cannot bee iustified by the authority of *Gregory Nazianzen*, or *Ierome* as is pretended. *Zepperus* a famous diuine of *Herborne* in *Germanie*, and Rector of the Vniuersity there * writeth, that it was the custome of the Church for the first 800. yeares after Christ, to read ouer the whole Bible from the beginning to the end in the publicke assemblies once euery yeare. And the breaking of that order (saith hee) was a a principall meanes of that palpable darkenesse which ouerwhelmed the Church for many yeares. For by this occasion many of the people were brought to thinke that there were no other Scriptures giuen by diuine Inspiration, but onely those Epistles, Gospels, and Lessons which they heard read publickly. *Vallerandus Pollanus*, pastor of the French Church in *London* in King Edwards dayes, in the Apologie he writeth for the Leiturgie of the banished Christians at *Strausborough*, which was printed at *London*, and dedicated to K. *Edward* the 6. affirmeth, * that both that, and all other reformed Churches vsed to read all the holy Scriptures in order to the people, that all men of sincere iudgement may easily perceiue that to bee most profitable for the Church, that it is euident by histories that the Primitiue and purest Church was wont to do so, and that this order continued till Barbarisme had inuaded the Church of God.

* de polit. pag. 274. & in sina Homil. pag. 54.

* fol. 34.

It giueth too much honour to the Apocrypha.

The second Argument.

THe booke of Common Praier giueth too much honour unto the Apocriphall booke

bookes. For [a] first it commands many of them to be read in the Congregation for first Lessons.

2 It [b] appoints them to bee read vnder the name of the *holy scripture of the old Testament*, without any note of difference from the Canonicall, and [c] commands the story of *Susanna* to be read vnder the name of *Daniell* 13.

3 It appoints them to bee read in as great a measure (for their proportion) as the Canonicall scriptures of the olde Testament: For of the Canonicall Chapters of the olde Testament (being in all 779 or thereabout) are read onely 592 or thereabout. And of the Apocriphall chapters (being in all 172 or thereabout) are read onely 104 or thereabout.

4 It commands them to bee read upon the greatest holidaies (as on *Whitsunday*, *Candlemas*, *St. Peters*, *St. Michael*, and *All Saints*) when the Church Assemblies are wont to bee best frequented.

5 When an holy day on which one of them is to bee read (as *Whitsunday* alwaies doth) fals on such a day, as on which the Calender had appointed a Canonicall chapter [f] it commands that the Canonicall shall giue place to the Apochryphall.

6 It appoints many of the Apochryphall chapters to bee read twise in one yeare, as *Wisd.* 3. 6. 9. 12. 19. *Ecclesiasticus* 5. 19. 21. 23. 25. 29. 39. 44. and some thrice, as *Wisd.* 1. & 5. so it doth no one of the canonicall chapters of the old Testament.

7 It apoints the Apochryphall bookes to bee read, [i] as tending more to edification, and such as may lesse bee spared then those

[a] Rubrick of the order how the Scripture is to be read.

[b] In the title of that Rub: and in the first Arti. of that Rub. & Rub before Te Deum article 2.

[c] In the Calendar on Aug. 26.

[f] Rubrick for the order how the Scripture is to be read. Art. 4. & Rub. before Te Deum. Artii. 2.

[h] Wis. 1 & 5

[i] Rubrick for the order how the Scripture is to be read. Art. 1.

Canonicall Scripture is heereby confirmed.

chapters of the Canonicall that are omitted. And that the meaning of the booke is such as wee conceiue, may appeare by them from whom wee are to receiue the interpretation of it. For Arch Bishop *Bancroft* in the conference held at *Hampton Court* [k] taxed *Ierome* for calling these bookes *Apocripha*. and said, *hee was the first that gaue them that name*, and called his obiections against them, the *old cavils of the Iewes*. And the Bishop of *Winchester* affirmed at the same time, that they must needes be held, *Canonici ad informandos mores*.

[k] Summe of the conference pag. 60.

This is contrary to the Word.

This is contrary to the Word of God, as may appeare by these reasons,

1 Neither the Levites, nor Christ, nor his Apostles, did euer reade, preach, or interpret any other writings for the instruction of the Church, but onely of the Canonicall scriptures.

2 The holy Scriptures giuen by inspiration of God [l] are sufficient to instruct the Church, aswell in manners as in Doctrine, and were giuen to that end.

[l] 2 Tim. 3. 16. 17.

3 It is the [m] proper office of Christ to bee the teacher of his Church: and therefore no writings may bee appointed to bee read in the Congregation for instruction of manners, but such onely as haue been indited by his spitit.

[m] Mat. 7. 15 and 23. 10.

4 Neither the old Church of the Iewes, nor any of the best reformed Churches, at this day (whose example wee are [n] bound to haue respect vnto) haue beene wont to read any other bookes in the Congregation for instruction in manners: but onely the Canonicall Scriptures.

[n] Cor. 14. 36.

5 Their error which account these books Cano-

Canonicall Scripture is heereby confirmed. this was the onely reason that moued the third Counsell of Carthage to [a] decree that they should bee held Canonicall, because they had receiued from the Fathers that they were to bee read in the Church. And *Bellarmine* [p] makes this one of his best reasons to proue that the authority of these bookes, is *Diuine* and *Canonicall*, because they are now and haue been of olde, read by the Church in the publike Assemblies. So doe the Papists in that booke they haue lately published, called, *The three Conversions of England*. And [q] *Gregory Martin* reasoneth thus; Their owne Seruice booke (saith hee) appointeth these bookes of *Toby* and *Ecclesiasticus* to bee read for holy Scriptures as the other. Doe they read in their Churches Apochriphall and superstitious bookes for holy Scripture?

[a] *Caut.* 47.
[p] *De verbo Dei. lib.* 1. *cap.* 8. & 9.
[q] *Discouery of corruptions in translations sect.* 9.

6 Sundry of the Apocriphall chapters that are thus appointed to bee read, do containe manifest errors and corruptions. In [r] one of the Chapters of *Tobit*, [s] appointed to bee read, an Angell is reported to haue said, that hee is of the tribe of *Nephtalin*, and of the Captiues that dwelt at *Niniue*, and hee is called [t] sondry times, and answereth to the name of *Azarias Tobies*, brother or kinsman, which name also hee is said [v] in an other place of the same booke to haue giuen vnto himselfe, as if hee had been of the kindred of *Ananias the great*, and one of *Tobies* bretheren or kinsmen. In an other place [x] of the same booke which is [x] appointed to bee read, the Angell is said to haue directed *Toby* to cure his fathers blindnesse by annointing his eies with the gall of that fish

[r] *Tob.* 7. 3.
[s] *Octob.* 2.
[t] *Tob.* 7. 8. 9 *read oct.* 3.
[v] *Tob.* 5. 12
[x] *Tob.* 11. 8.
[x] *Oct.* 4

the

of *Winchester*, [a] *D. Willet*, and others. [a] *Synop. p.* 23

[a] Tob. 6, 7. & 8. 2, 3. the liver whereof hee had before prescribed [b] for the driuing away of Diuels. In the [c] Tob. 11. 14 read oct. 4. same chapter old *Toby* is said to haue giuen [d] Tob. 12. read oct. 4. thankes for the restoring of his sight in this [e] vers. 9. forme. *Blessed art thou O Lord, and blessed* [f] vers. 12. *be thy name for euer, and blessed be all thy ho-* [g] vers. 15. *ly Angels.* In another [h] the Angell is report- [i] Annot. in Tob. 2. 10. ed to say, [k] that Almes doe deliuer from [l] 3. 25. & 5. 25. & 6. 9 et 12. 12 15 death, and doth purge all sinne, and [m] that hee did bring to memory their praier before the holy one, and that hee [n] was *Raphael* one of the seauen Angels which present the praiers of the Saints.

[o] De principiis Chr. dog. pag. 83. These and sundry others are apparant corruptions in that booke, and so taxed *by* [p] *Iunius*, [q] *Lubbertus*. [r] D. *Whitakers*, [s] D. *Abbots*, [t] D. *Willet and others.*

[u] Resp. ad Camp. p. 17 & cont. Duræum. p. 72. [x] Against Hill pag. 318. [y] In Synop. pag. 13. [z] Oct. 6, 7, 8, 6, 10, 11, 12. 13. [a] Iud. 9. 2. [b] Iud. 9. 10. 13. [c] Iud. 10. 3. 4. & 12. 15. [d] Iud. 9. 13. In the Booke of *Iudith* which is [x] wholly appoynted to bee read, the [y] fact of *Simeon* in murdering the *Sichemits* is commended, and *Iudith* [z] prayeth that God would blesse and worke with her lye. [a] She dressed and tricked herselfe that she might allure *Holofernes* vnto wantonnesse, & [b] praied God that he might be taken with the snares of his eyes in her, & that God would smite him [c] with the lips of her loue. She vttred wittingly & willingly many lies, & in all this is cõmended by the author of that book. All these & some others in that booke are manifest and shamefull errors: and so haue bin obserued [d] to be by [e] *Iunius*, *Lubbertus* [f] professor of diuinity in the Vniuersity of *Franeker* in *Frisia*, [g] our Diuines that conferred with *Campion* in the Tower, [h] Doctor *Abbots* Deane

[e] according to the Bishops Bible. [f] Iud. 10. 12. 13. & 11. 15. 16. 19. [g] Annot. in Iud. 9. 6 & 9. 2. & 16, 8. [h] De princ. Chr. dog. p. 94. 95. [i] In the fourth Conference. [k] Against Hill pag. 318.

of Winchester, [d] D. Willet, and others.

In [e] one of the chapters of the booke of *wisdom* appointed to be read [f] twise euery yeare, it is said that [g] the *children of adulterers shall not be partakers of the holy thinges, and the seed of the wicked bed shall bee rooted out*, and [h] that *If they dye hastily they haue no hope neither comfort in the day of tryall, for horrible is the end of the wicked generation.*

And in [i] nother chapter of the same book, that *the bastard plants shall take no deepe roote nor lay any fast foundation. For though they bud forth in the braunches for a tyme, yet they shall be shaken with the winde: for they stand not fast, and through the vehemency of the winde they shall be rooted out.*

All which is iudged to be a *bloudie sentence and censure* against all that are borne in bastardie, both by [k] Zepperus & [l] D. Abbots.

In [m] one of those chapters of Ecclesiasticus that are [n] read it is said that *the feare of the Lord was made with the faithfull in the mothers wombe.* In [o] another *Wee are forbidden to giue almes to any vngodly man.* in [p] another *wisdom* (the Son of God) *is said to haue bin made & created from the beginning* In [q] another it is said *if thou wilt thou shalt obserue the Commandements and testify thy good Will? hee hath set water and fire before thee stretch out thine hand to which thou wilt.* in [r] another it is said of Eliseus that his body did prophecy after his death All these and other corruptions are proued to be in those chapters of Ecclesiasticus (which are appointed to be read) by [s] Caluin, [t] Iunius, [u] D. whitaker, (a) D. Rainolds and others.

In the [b] first of Baruch it is said that *the* [c] *Chal-*

[d] Synop. p. 23
[e] Wisd. 3. [f] On All-Saints day and oct. 15. [g] vers. 16. [h] vers. 18. [i] Wis. 4. 3. 4 read oct. 15.
[k] De legibus Mosaicis. p. 234. [l] Against Hill pag. 319.
[m] Eccle. 1. 15 [n] Oct. 24 [o] Eccle. 12. 5 read oct. 31. [p] Eccle. 24. 11. 12. read Nov. 7. [q] Eccl. 15. 15 16. read Nouemb. 2. [r] Eccle. 48. 13. read Nouem. 18. [s] Inst. lib. 2. c. 5. sect. 18. [t] Annot. in Ec. 48. 10. [u] Resp. ad Campianum p. 17. 18. [a] Thes. 5. sect 30. pag. 134.
[b] Bar. 12. [c] Chal- read No. 20.

Caldeans burnt Ieruſalem with fire the ſame yeare and month and day that they tooke it. Which is contrary to that which the holy Ghoſt hath written in [p] ſondry places, as both [q] Iunius and [r] Lubbertus haue obſerued. Other errors are alſo noted to be in this booke (which yet is wholly [s] appointed to be read) by [t] Iunius, [u] D. Whitaker, [x] D. Willet and others.

In the hiſtory of Suſanna which is [x] appoynted to be read vnder the name of the 13. chapt. of Daniel, there Iewes in Babilon [y] are ſaid *to haue had Iudges of their owne, and power to put offenders to death* and [z] Daniell is ſaid to *haue been a young child* when he executed judgment vppon the two falſe witneſſes, which was [a] in the dayes *of Aſtiages* immediatly before the raigne of Cyrus, and [b] this is ſaid to haue been the meanes whereby Daniell *grew famous*. All which doe euidently proue this ſtory to be fabulous and vntrue, as is alſo obſerued by [c] Iunius, [d] Lubbertus, [e] D. Fulk, [f] D. Whitakers, [g] D. Willet and others.

7 In this whole argument against the readyng of the Aprocrypha we are confirmed by the judgment of the godly learned. *The old Church of the Iewes* (ſaith D. [h] Whitakers) neuer vouchſafed them ſo much honor as to read them publickly, which alſo [i] the learned hold to be a good precedent for vs to follow. Iuſtin Martyr [k] ſpeaking of the books wont to be read in the aſſemblyes by the Church next ſucceeding the Apoſtles, nameth onely the writtings of the *Prophets and Apoſtles*. The

[p] 2 Chr. 36. 6. 10, compared with verſ. 19, & Ier. 39. 8
[q] Annot. in Bar. 1. 2.
[r] De princ. Chriſt. Dog. pag. 67.
[s] Non. 20, 21, 22, 23.
[t] Annot. in Bar. 6. 2.
[u] De Script. pag. 49.
[x] Synop. p. 9
[y] Aug. 26.
[z] verſ. 5. 28
[a] verſ. 45.
[b] v. 65.
[c] v. 64.
[d] Annot. in Dan. 13. 1.
[e] De princip. Chriſt. dog. pag. 70.
[f] Anſw to Martin. pag. 22. 23.
[g] De Script. [illegible] 1. c. 9.
[illegible] in Synopſi.
[illegible] 11.
[h] Againſt Rain. p. 7.
[i] Lub. de pr. p. 37, 38, 39. D. Whitakers againſt Rainolds. pag. 26. 7.
[k] In Apol. ad Antonium.

Councell

Councell of Hippo speaking of the Canonicall scriptures, decreed that besids them nothing might be read in the Church, and so wee find it cyted by [l] B. Iewell and [m] D. Humfrey. The same was expresly decreed by the Councell of Laodicea which as we find [n] also to this purpose alleadged by [n] B. Iewell, [p] D. Fulk and [q] D. Whitakers The very same decree against the reading of the Apocripha in the Church was long agoe made in the French Church by the Ecclesiasticall Constitutions of Lewys and Charles, which is also cited to this purpose by [s] B. Iewell, [t] B. Horn and [t] B. Pilkinton, Cyril (as we finde [u] him cyted [x] by D. Whitakers) hauing reckoned vp the Canonicall bookes, saith that the Apostles and Bishops of the auncient Church deliuered these onely to the Church and thereupon inferreth thus with the Apocrypha bookes (saith he) haue thou nothing to doe. Chrysostom (as [y] B. Iewell alleadgeth him) speaking of the practise of the primitiue Church saith it was the readers office to read holy thinges in the Congregation out of the writtings of the Prophets or of the Apostles. D. [z] Humfrey saith they were first called Apocryphal books, because they were hidden, not publikly receiued of the Church, but might bee read secretly in mens priuate houses. And [a] D. Sutclife calleth this impudencie in the papists that they match Apocryphall bookes and Legends with the scriptures, or at least read them in the Churches togeather with the scriptures.

[l] *Defence of the Apol. p. 549.*
[m] *De vita Ineli. p. 197.*
[n] *defence of Apol. pag. 549*
[p] *Reioinder to Bristow. p. 297.*
[q] *Contra Stapleton pag. 280.*
[s] *defence of Apol. pag. 549.*
[t] *Against Fecknam. fol. 61. a.*
[u] *Against the man of Chegeth him) speaking of the practise of the primitiue Church saith it was the readers office to read holy thinges in the Congregation out of the writtings of the Prophets or of the Apostles. D. [z] Humfrey saith they were first called Apocryphal books, because they were hidden, not publikly receiued of the Church, but might bee read secretly in mens priuate houses. And [a] D. Sutclife calleth this impudencie in the papists that they match Apocryphall bookes and Legends with the scriptures, or at least read them in the Churches togeather with the scriptures.*
[x] *Duraeus. p. 54.*
[y] *defence of Apol. pag. 549.*
[z] *Iesuitisme. pa. 2. pa. 37*
[a] *contra Bellar. de Miss. Ceremo. pag. 111.*

The third Argument.

It binds vs to a translation that taketh away from the text.

THe booke of Common prayer appoynteth such a Translation of the holy scriptures to be read in the Church as leaueth out of the text sundry words and sentences, which were giuen by diuine inspiration for the profite of the whole church. As first in the Booke of the *Psalmes* and these words *Higgaion* and *Selah* are alwayes left out, and the last words of *Psalme* 72. and these words Prayse yee the Lord are omitted at the least 17. tymes. 2. In the Lords prayer (after the example of the popish missall) this conclusion, for thine is the kingdom and the power and the glory &c. is euer left out. 3 In the reading of the 10. Commandements, these words which brought thee out of the land of Ægypt, out of the house of bondage, are omitted. 4. In the Epistles and Gospels words are left out euen to the changing or obscuring of the sense of holy Scripture, which shall euidently appeare to them that will turne to these places of Scripture following. [a] *Col.* 3. 12. these words *Holy* and *Beloued*, [b] *Esay* 65. 15. this word *from*. [c] *Apoc.* 7. 9. these words *and kindreds* [d] *Mar.* 14. 72. these words *weighing that with himselfe*. [e] *Mar.* 15. 7. these words, *Who in the insurrection*, which words are meant of all his fellowes,

[a] Epist. 1. Sunday after Epiphany.
[b] Epist. on Munday before Easter.
[c] Epist. on All Saints.
[d] Gosp. on Munday before Easter.
[e] Gospell on Tuesday before Easter.

This is cõtrary to the word of God.

This is contrary to the word of God, *for* 1 God hath expressely forbidden [f] to take ought from his word, and said, that hee will take their part out of the booke of life that shall presume to doe it.

[f] Deut. 4. 2. Reu. 22. 19

2 Sundry of our best Diuines haue sharply taxed the Papists for this, obseruing it as a manifest corruption in their translations, and great aduantage against them namely [g] *Chemnitius*

[g] Exam. Conc. Trid. P. 1. p. 62.

uitias, [a] Danaeus, [b] Lubbertus, [c] D. Fulk. [d] D. Fulkley, [e] D. Whitaker, [f] M. Wiborn, and others.

[a] Contra Bellarm. ad 1. contr. p. 39. [b] De prine. chr. dogm. p. 159. [c] Against Greg. Martin. pag. 322. [d] Answer to the Rhem. Preface. 66. 71. [e] Against Rain. p. 283. 287. 288. 290. 340. [f] Answer to Hewlet. fol. 158. b.

The fourth Argument.

It binds vs to a translation that addes to the text.

THe Booke of Common Prayer appoints such a Translation to bee read in the Church as doth adde both words and sentences to the Text, as parts of the Text, & without any note of distinction frō it, & that sometimes to the changing or obscuring of the meaning of the Holy Ghost: As in the booke of the Psalmes, *Psal.* 2. 12. this word *right* is added, *Psal.* 4. 8. this word *style*, *Ps.* 13. 6. these words *yea I will praise the name of the Lord most high*, *Psal.* 14. three whole verses are added, 5. 6. 7. *Psal.* 22. these words, *look vpon me*, *Psal.* 22. 31. this word *my*, *Psal.* 39. 12. these words, *a fretting garment*, *Psal.* 132. 4. these words, *neither the temples of my head to take my rest*: *Psal* 134. 2. these words, *euen in the Courts of the house of our God*, *Psal.* 136. the last verse is wholy added. *Psal.* 14. 7. 8. these words, *and hearb for the vse of men.* In the Epistles and Gospels, as [a] *Ioh.* 1. 4. these words, *that yee may reioyce*, [b] *Rom.* 12. 7. these words, *not onely before God but also*, *Ier.* 23. 5. these words, *with wisedome*, 2. *Tim.* 4. 5. these words, *bee sober*, [c] *Math.* 5. 6. these words *vnto mee*, [d] *Math.* 9. 25. these words, *Damsel arise*, [e] *Mar.* 15. 40. *Mary Salome*, this word *Mary* is added, [f] *Luk.* 16. 21. these words, *and no man gaue vnto him*, *Luk.* 19. 42. these words, *thou wouldst take heed*,

[a] Epist. on S. Iohns day. [b] Epist. on the 3. sonday after Epiph. [c] Epist. on 25. Sunday after Trinitie. [d] Epist. on Lukes day. [e] Gosp. on Epiphany. [f] Gosp. on 24 Sunday after Trinity. [g] Gospel on Tuesday before Easter. [h] Gospell on 1 Sunday after Trinitie. [i] Gospel on 10 Sunday after Trinity.

k Gospel on Tuesday in Easter week.

heed, k Luk.24.36. these words, *It is I, feare not.*

This is contrary to the word of God: for

This is cõtrary to the word.

1 The Lord hath expresly [1] forbidden vs *to adde vnto his Word.*

2 Sundry of our best Diuines haue noted this a corruption and sinne in the Papists and others, as [m] *Chemnitius*, [n] *Iulbertus*, [o] *D. Bulkly*, [p] *D. Whitaker*, [q] *D. Abbots*, and others: yea, D. *Whitakers* (speaking of as lawfull an addition as any of these which wee haue noted) saith thus, [r] *May wee conney thus cunningly into the text of the Scripture whatsoeuer Wee imagine fitly to agree therewith?* and a little after, [s] *This cannot any way be otherwise accounted then a thing vnlawfull in Gods word, and by no meanes to be defended.*

1 Deut. 4.2. Pro.30.6. Reu.22.18

m Exam.con. Trid.pag. 1. pag.62.

n De Princ. Chr. dogm. p. 160.161

o Ans. to the Rhem. pref. pag.72.75.

p Against Rain. p. 286.297.301.309.

q Against Hill. pag.15.

r Against Rain. pag.298.

s Ibidem. pag.318.

The fifth Argument.

It binds vs to a translation which is absurd and senseless.

THe Booke of Common prayer appoints such a Translation to be read in the Church, as is in many places absurd and such as no reasonable sence can be made of, as Psal.58.8. Or euer your potts be made hot with thorns so let indignation vex them as a thing that is rawe: *Psal.*68.30. when the company of the spearmen and multitude of the mightie are scattered abroad amongst the beasts of the people, so that they humbly bring peices of siluer, and when he hath scattered the people that delight in war, then &c. *Psal.*72.6. hee shall come downe like the raine into a fleece of wooll, [t] *Esa.*63.1. which is so costly cloth [u] Re.112.2. beyou changed

t Epist. munday before easter.

u epist. on 1. Sunday after Epiph.

ged in your shape. [a] *Eph.3.5.* father of all that is called father in heauen, and in earth [b] *Phil.2.7.* that Christ was in the shape of God, and was found in his apparel as a man, [c] *Eph.5.13.* whatsoeuer is manifest the same is light, [d] Luk.1.36. this is the first moneth which is called barren [e] Luk.11.17. and one house doth fall vpon another.

This is contrary to the word of God: for

1 *The word of God* [f] *ought so to be read in the Congregation, as the people may vnderstand & be edified by it.*

2 *It diminisheth the reuerence which the people in their hearts* [g] *ought to beare vnto Gods Word.*

3 *Learnd mē haue justly blamed the Rhemish Translation because it is in many places senseles and absurd to an English hearer, though it stick precisely to the words and phrase of the Originall, viz.* [h] *D. Fulk,* [i] *D. Withers,* [m] *D. Bulkley,* [n] *D. Whitakers and others, and the reading of the vulgar Lattin in Churches is condemned also by* [o] *Chemnitius &* [p] *M. Wiborn because that Translatiō is in sundry places senseles and absurd.*

[a] Epist. on 16 Sunday after Trinity.
[b] Epist. on last Sund. in lent.
[c] Epist. on 3. Sund. in lent.
[d] Gosp. on the Annuntiation.
[e] Gosp. on 3. Sund. in lent.
This is cōtrary to the word of God.
[f] Deut. 27. 8.14. & 31. 11.12. Nehem. 8.8. 1.Cor.14. 19.26.
[g] Ezra.9.4 Nehem.8.5.
[h] Answ. to Rhem. pref. sect.22. and view of the pag.76.10.
[i] Epist. dedicatory before his Rhemish Marginall notes.
[m] Answer to the Rhem. pref. pag.506.
[n] Against Rain. pag.369.
[o] Exam. Con. Trid. part.1.pag.62.
[p] Answer to Howlet fol.158.b.

The sixth Argument.

It binds vs to a translation that peruerteth the meaning of the holy Ghost.

THe Booke of Common Prayer appoints such a Translation of the Scripture to be read in the Church as doth in very many places peruert the meaning of the holy Ghost by a false interpretation of the Text, as in the Booke of the Psalmes *Psal.17.4.* because

of mens works that are done againſt the words of my Lips: for, concerning the works of men by the words of thy lips. *Pſal.* 18. 26. this (which the Prophet ſpeaketh of God) is applied to men, with the froward thou ſhalt learne frowardneſſe *Pſal.* 30. 12. euery good man, for, my glory or my toung *Pſal.* 105. 28. they were not obedient to his word, for, they were not diſobedient, *Pſal.* 106. 30. Phinehas prayed, for, he executed judgment, *Pſal.* 107. 40. though he ſuffer them to be euill entreated through tyrants: for, hee powereth contempt vpon Princes, *Pſal.* 123. 3. the rod of the vngodly commeth not into the lot of the righteous, for, it reſteth not vpon it. So [c] *Eſa.* 63. 11. Iſrael remembred, for God remembred [b] *Matt.* 1. 18. when his mother Mary was mariedto Ioſeph, for, was bethrothed [c] *Mat.* 27. 9. whom they bought of the children of Iſrael: for, whom they of the children of Iſrael valued, [d] *Luke* 1. 28. Haile full of grace, for, hail thou that art freely beloued, [e] *Luk.* 1. 48. he hath regarded the lowlynes of his handmaide, for, the low eſtate, [f] *Luk.* 2. 43. and his father knew not of it, for, and *Ioſeph* knew not of it, [g] *Ioh.* 1. 1. and God was the word, for, and that word was God, [h] *Rom.* 13. 13. not in eating and drinking, for not in gluttony and drunkenneſſe [i] 1. *Cor.* 9. 27. leaſt I ſhould be caſt away, for, leaſt I ſhould bee reproueable or blame-worthy, [k] *Gal.* 4. 25. Mount *Syon* bordereth vpon the Citie that is now called *Ieruſalem*, for, anſwereth to *Ieruſalem* that now is, [l] 1. *Pet.* 3. 20. when the long ſuffering of God was once looked for, for, when once the long ſuffering of God looked for, or waited.

[a] Eaſt. munday before Eaſter.
[b] Goſp. on 1. Sunday after Chriſtmas.
[c] Goſp. Sunday before eaſter.
[d] Goſp. on the Annuntiation.
[e] in Magnificat.
[f] Goſ. 1. Sunday after Epiphany.
[g] Goſp. on Chriſtmas day.
[h] epiſt. 1. Sunday in aduent.
[i] epiſt. on Septuageſima Sunday.
[k] epiſt. 4. Sunday in Lent.
[l] epiſt. on Eaſter euen.

This is contrary to the word of God, for 1 Wee are = forbidden to make report euen of a mans ſpeech in a contrary or other ſenſe, then wee are perſwaded hee intended it, and therefore it muſt needs bee a ſin ▫ to deale thus with the Oracles of God.

2 Our beſt Diuines haue, for as ſmall corruptions as theſe that we haue noted, blamed the vulgar Latine and Rhemiſh Tranſlations, and condemned the Councell of Trent for binding all men to the reading of the vulgar Latin publiquely: namely, • *Caluin*, ▫ *Chemnitius*, ▫ *Iunius*, ▫ *Lubbertus*, ▫ D. *Bulkley*, ▫ D. *Whitakers*, ▫ D. *Reynolds*, ▫ D. *Willet*, and others. Yea, ▫ D. *Whitaker* concludeth a reproofe of ſuch faultes as theſe in the vulgar Tranſlation thus: *All this perhaps in your iudgement ſeemeth little, who care not how corruptly Gods word be ſet forth among you: But they that conſider how holy and pretious a thing the word of God is, and what charge the Lord hath giuen to keepe it faithfully, muſt needs confeſſe that theſe are indeed groſſe corruptions, and ought with all diligence to bee ſearched and remoued out of the Scriptures.*

This is contrary to the Word.

= Exod. 20. 16.

▫ Pro. 30. 6. 1. Pet. 4. 11.

• Antid conc. Trid. ſeſſ. 4. pag. 680. 681.

▫ exam. conc. Trid. pa. 1. p. 62. 63.

▫ animad. in Bellar. contr. 1. lib. 2. cap. 12. 13. 14.

▫ De princ. Chr. dogm. p. 162.

▫ Anſw. to Rhem. pref.

pag. 52. 65. • Againſt Rain. p. 232. 320. ▫ Theſ. p. 23. 25. ▫ In Synopſis p. 20. 21. ▫ Againſt. Rain. pag. 321.

The ſeuenth Argument.

THe booke of Common Prayer miſapplyeth ſundry places of Scripture, and that to the countenancing of ſome points of vnſound doctrine: as • *Apoc.* 14. 15. is applyed to thoſe children whom *Herod* murthered, which is alſo made more plaine by the

It miſapplieth the Scripture to the countenancing of falſe doctrine.

• epiſt. on Innocents day.

[a] Col. on Innocents day. [b] Epist. on 1. day of Lent. [c] Gosp on 1. day of Lent. [d] epi. 1. Sunday in Lent.

[b] Collet that calleth them, *The witnesses of God which confessed and shewed forth his praise*: So [c] *Ioel* 2. [d] *Math.* 6. [e] 2. *Cor.* 6. and *Math.* 4. are applyed to the Lenton fast, [f] 1. *Pet.* 3. 17. 22. is applyed to the time of Christs abode in the graue, and [h] *Apoc.* 12. 7. 12. is applyed to a created Angell.

[f] Gos. 1. Sunday in Lent [e] epist. on easter euen. [h] epist. on Mich. day

This is contrary to the word.

[i] Prou. 8. 8.

This is contrary to the word of God, *for*

1 It is a great dishonour to the word to [i] abuse it vnto the maintenance or countenancing of any errour.

[k] Ren. 12. [l] in Ren. 12. [m] Elench. hæret. p. 72. [n] in Dan. 12 1. [o] Hom. of fasting. part. 2. [p] Confut. of Rhem. on Math. 2. 16 & Math. 4. 2. & Refut. of Rastel. p. 785 & prælect. Ren. 12. [q] Against Hil p. 400.

2 Our Diuines haue condemned in the Papists the errours which wee haue mentioned, and the misapplying of these Scriptures to the maintenance of them: Namely [k] *Bullenger*, [l] *Iunius*, [m] *Danæus*, [n] *Polanus*, [o] our booke of Homilies, [p] *D. Fulke*, [q] *D. Abbots*, and others.

If any man shall obiect that all these seuen Arguments which wee haue brought against subscription to the booke of Common Prayer, bee but cauils, because the Calender either is no part of the booke, or if it be yet wee are not so strictly tyed vnto it, but that wee may take liberty to reade any other Chapters in stead of the Apochrypha, or any chapter that is not prescribed in the Calender which wee shall iudge fitter for the edification of the people, and that wee may reade the Psalmes, Epistles and Gospels according to the new translation of the Bible, that is now in hand, wherein these faults are likely to bee reformed.

Wee answer. That all our Arguments are directed against the Subscription as it is now required,

required, and the vſe of the booke as it now ſtandeth. 2 That the Calender is a part of the booke, and that wee are preciſely bound to the direction of it, as well in the reading of the Leſſons & Pſalmes as of the Epiſtles and Goſpels: for the ſtatute (which authoriſeth the booke, and is prefixed as a part of it) commandeth the obſeruation of the Calender as a part of the booke, and bindeth vs vpon a great penalty to ſay and vſe Mattens, Euenſong, adminiſtration of each of the Sacraments, and all other open and common prayers in ſuch order and forme as is mentioned in the book, and no other, or otherwiſe. And in the[r] Canons of the laſt Synode (from which wee are bound to receiue the meaning and interpretation of the book of Common prayer) wee are enioyned to obſerue the order preſcribed in the booke of Common prayer, as well in reading the holy Scriptures, and ſaying of Prayers, as in adminiſtration of the Sacraments, without either diminiſhing in regard of Preaching, or in any other reſpect, or adding any thing in the matter or forme thereof.

[r] Can. 14.

The ſecond exception againſt ſubſcribing to the booke of Common Prayer.

THe Second Exception wee take to the Booke of Common Prayer, concerneth the ceremonyes which it appointeth to be vſed in the publik worſhip of God as the *ſurplice, Croſſe in Baptiſme, Kneeling at the Communion* and ſuch like, for

To command the vſe of ſuch ceremonies as the book appoints, is contrary to the word.

To command the obſeruation of theſe ceremonyes is contrary to the word of God, as we are perſwaded by theſe arguments following.

The first Argument against the Ceremonies.

Humane inventions abused to Idolatry (vnlesse they be of necessary vse) may not be retained in the service of Christ.

IT is contrary to Gods Word to vse (much more to command the vse of) such ceremonyes in the worship of God as man hath deuised if they be notoriously known to haue been of old and still to be abused vnto Idolatry or Superstition by the Papists specially if the same be now of no necessary vse in the Church. this may appeare

1 By the second commandement which forbids all prouocations vnto spirituall fornicatiō, as the 7. doth vnto that which is carnal.

2 By the commandement and direction God hath giuen vs in his word, [a] to separate our selues from Idolaters and be as vnlike to them as may be, specially in their religious obseruations and ceremonyes [b] to abolish not onely all idols, but also all the ceremonies & instruments of Idolatry, & that so as we may best shew our [c] vtmost detestation to them, and [d] root out the very memory of them to [e] cast away euen such things as had a good originall and vse (if they be not still necessary or commanded of God) when once they are knowne to haue been defiled by Idolatry or abused vnto it.

[a] Leu. 18. 3. 4. & 19. 19. 27. 28. Exo. 23. 24 Deut. 14. 1. & 12. 4. 30. 32. 2. Cor. 6. 14. 18. Reu. 18. 4.

[b] Gen. 35. 2, 4. Numb. 33. 5 Deut. 12. 2. 3. 2 King. 23. 4. Esay 27. 9. & 30. 22.

3. By the equity and reasons of these commandements which we finde set down in holy Scripture. viz. 1. the [f] detestation which the Lord our God (being a iealous God) beareth vnto Idolatry & all the instruments & tokens thereof, as vnto spirituall whordom. 2. That

23. Zeph. 1. 4. Apoc. 2. 14. 20. [c] Deut. 7. 25. 26. & 9. 21. 1. Cor. 14. 12. 2. King. 18. 4. & 23. 6. Esay 30. 22. Iude 23. [d] Exod. 23. 13. Deut. 12. 3. Ios. 23. 7. Zach. 13. 2. [e] Leu. 26. 1. 2 King 18. 4. Dan. 1. 8. Hos. 2. 16. 17. [f] Exod. 20, 5. 6. Deu. 7. 25. 26 & 2. Chro. 33. 15. Esay. 1. 29. & 2. 20. & 30. 22. 2. Cor. 7. 11.

We

wee cannot be ſaid ſincerely to haue repen-
ted of the Idolatry or ſuperſtition where-
by wee or our forefathers haue prouoked
the Lord [h] vnleſſe we be aſhamed of and caſt
away with deteſtation all the inſtruments
and monuments of it. 3. That wee ſhalbe in
[i] danger to bee corrupted in the ſubſtance of
Religion and purity of doctrine and euen to
fall back again vnto Idolatry if we conforme
our ſelues to Idolaters in their ceremonyes,
and retaine the monuments of their ſuperſti-
tion, yea if we ſhew not all deteſtation vnto
them. 4. That our [k] holding of conformity
with Idolaters in their ceremonies (wherein
they repoſe the greateſt part of their religion)
will be a ſpeciall mean to harden them in
their ſuperſtition. 5. That ſeing the Pope is
reveiled to be [l] that great Antichriſt, and his
Idolatry troubleth the Church at this day
more then any other, and our people [m] con-
uerſe more with Papiſts then with any o-
ther Idolaters there is more danger in
the retaining of the ceremonyes and relicks
of Popery then of any other Idolatry what-
ſoeuer.

[h] See M. Caluin in his 52 Serm on Deut. and epiſt. 87. pa. 166. 167.
[i] Exod. 34. 12. 15. Deut. 7. 4. 25. 26. Iudg. 2. 13. Gal. 2. 5.
[k] Ezek. 16. 54.
[l] 1. Cor. 8. 10. 2. Theſſ 2. 3. 4. Reu 17. 16
[m] Leu. 18. 3

4. By the judgment of the godly learned
of all Churches and ages, who haue con-
ſtantly taught and giuen teſtimony to this
truth that Chriſtians are bound to caſt of the
ceremonyes and religious cuſtomes of Pa-
gans, Iewes, Idolaters and heretickes and
carfully to ſhun all conformity with them
therein.

In the Councell of *Niece* it was [a] decreed
that Chriſtians might not keep the feaſt of
Eaſter at that time nor in that manner as the
Iewes did: let vs (ſay they in nothing agree
with that moſt deteſtable rout of the Iewes.

[a] *Euſeb. de vita Conſtant. lib. 3. cap. 17. Anno Dom. 315.*

and in [a] another Councell that none should fast on the Lords day because the Manichees had taken vp that day to fast on: which also [b] Augustin alledgeth and approueth of in another. [c] That such altars as were set vp in the country and high wayes in memory of the martyrs should be abolished although they were pretented to be set by reuelations or visions & that solemn request should be made to the Emperor that all reliques and monuments of Idolatry might be vtterly destroyed. And this decree we find cited by D. *Fulk*. [d]

In another councell it was decreed, that none of the Clergie should forbeare or make scruple to eate flesh, that they might shew themselues to differ from the Priscilianists. In [e] another, that Christians should not deck their houses with bay leaues and green boughs, because the Pagans did vse so to doe: that they should not rest from their labours those daies that the Pagans did, and that they should not keepe the first day of euery month as they did. In another, that [f] Christians should not celebrate feasts on the birth daies of Martyrs, because that was the manner of the heathen. *Tertullian* is large and vehement in this point, as [g] (saith he) wee may giue nothing to the seruice of an Idol: so may wee borrow nothing from the seruice of an Idoll: If it bee against religion to sit at table in an Idols Temple, what is it to bee seen in the habit of an Idoll. Againe, [h] no habit or apparrell is esteemed lawfull amongst vs, that hath been dedicated or appointed to so vnlawfull an act. Thou that art a Christian must hate those things, the Authors and inuentors whereof

[a] Conc. Gang. can. 18 Anno. 324.
[b] Epist. 86. ad Casulanum.
[c] Carthag. 5. Can. 14. 15. an. 457
[d] Against Saunders booke of Images pag. 702.
[e] Conc. Brac 2. can. 32.
[f] Conc. Brac Tom. 2. can. 73. circa ann. 610.
[g] Conc. Afri. can. 27.
[h] De corona militis.
[i] Lib. de Idolatria.

whereof thou canst not chuse but hate. In another place hee affirmeth, [1] that Christians might not wash their hands nor lay aside their cloakes before praier, nor sit vpon their beds after praier, because the heathen vsed so to doe. *Melchiades* Bishoppe of *Rome* [a] decreed, that no Christian should fast on the Lords day, or [a] on the Fryday, because it was a knowne custom of the Pagans to fast on those daies. *Ambrose* taught *Monica* the mother of *Augustine*, as [b] *Augustine* himselfe reporteth it, which is also alleadged by [c] Bishop *Iewel*, to leaue bringing of wine and cakes to the Church, as she was wont to doe, because shee might not lawfully giue such a shew of conformity with the Gentiles. *Augustine* himselfe also [d] prescribing a direction how to winne the Pagans, hath these words, If you aske how the Pagans may bee wonne, how they may be inlightned, how they may bee called to Saluation? leaue all their solemnities, forsake their toies. *Gregory* (as wee finde him cited by [e] Bishop *Iewel*) alleadgeth and approueth of a decree of the Councell of *Toledo*, which forbade the ceremony of thrice dipping in Baptisme, because it was the custome of certaine heretiques. *Leo* [f] aduiseth all Christians to shunne the viperous conference of heretiques, and that in nothing they would be like vnto them who in name onely are Christians. The iudgement of the Church of Scotland, appeareth in a [g] letter written from a generall Assembly held at *Edenbrough* 1566. vnto the Bishops of *England*, in which (besides many other sentences to this purpose) thus they write; If surplice, corner cap, and tippet, haue been badges

[1] Lib. de eccl. tradit.

[a] *Circa annum* 312. as we finde him cited by Caranza in *Sum. conc.* fol. 34. a.

[a] *quinta feria.*

[b] *Confess. lib* 6. *cap.* 2.

[c] *Defence of Apol. p.* 585 586.

[d] *Tom.* 10. *Hom.* 6. *de verbis domini in Matthæum.*

[e] *defence of Apol. p.* 516

[f] *Serm.* 8. *de passi domini.*

[g] *As we find is set downe in the Discourse of the troubles at Frankford. pag.* 212.

of

of Idolaters in the very act of Idolatry, what haue the Preachers of Christian liberty, and the open rebukers of Superstition to doe with the dregges of the Romish beast. And more plainely in the generall [h] confession of their faith, whereunto his right excellent Maiesty, with others of the chiefe States of that Kingdom, did solemnly sweare and subscribe, where wee finde these words, [Wee detest all the Ceremonies and false doctrine of the Romane Antichrist, added to the ministration of the true Sacraments, wee detest all his vaine Allegories, Rites, signes and traditions brought into the Church without the word of God.]

[h] Printed at London by Thomas Man. anno 1603

Oecolampadius ([i] directing a Minister of the Church of *Schaphusium*, what rites were fittest to bee vsed in the celebration of the Lords Supper) requireth him vtterly to cast off all the Ceremonies of the Papists, which cannot (saith hee) bee continued but they will nourish the superstition and impiety wherevnto they serued of old.

[i] Lib. epist. p. 129.

Caluin [k] in one place affirmeth, that if wee haue any drop of good zeale in vs, it must needs vexe vs to see the markes and signes of Idolatry, and that wee must to the vttermost of our power deface them. And in [l] another place, God would haue his people to know (saith hee) that they could not haue his fauour vnlesse they would in all points bee vnlike to them that were vncircumcised, and of another Religion, and goe as farre as they could from their fashions and examples, specially in those rites wherein there was any shew of Religion. And in [m] another place hauing spoken of some moderation that is to bee vsed in reforming and remedying abuses

[k] Serm. 52. on Deut.

[l] In Leu. 19 27. p. 207.

[m] Epist. 87. pag. 167.

in

in the Church, yet (saith hee) doe I no lesse constantly affirme that great heed is to bee taken, least vnder this pretence any thing bee tolerated in the Church which came either from Sathan or from Anti-christ.

Bucer was also of this iudgement, surely, [a] saith hee, as there can be no agreement betweene Christ & Belial, So they that are sincere Christians can abide nothing that is Antichrists. And in [b] another place, none of all those things (saith he) or words or gestures shall finde any place with vs, in which there may appeare to bee any thing that hath any affinity with so great impiety, or that may be drawne (though wickedly and without any iust cause giuen) to the iustifying of them.

[a] In Mat. 18 fol. 143. b.

[b] In censura. cap. 9. fol. 471.

Musculus writeth thus, [c] It is not fit that those things which are rather superstitious then Religious, or haue so much as a shew of superstition, should bee retayned in the Church. God forbid that I should maintaine any Traditions, Rites, or worships which are popish: And I call them Popish Traditions, which either of their owne nature, or by abuse doe serue vnto Popish impiety, superstition and blindnesse, all which (I am perswaded) ought to be detested as much as is possible.

[c] Loc. com. de Tradit. 421. 422.

Peter Martyr [d] teacheth that, That order ought to bee kept in the administration of the Sacraments which is most sincere, and differeth most from the toyes and Ceremonies of the Papists, and commeth neerest to that purity wherein Christ and his Apostles did first administer it. And in [e] another place, certainely, saith hee, if we did from the heart hate Superstition wee would doe our vttermost endeuour cleane to put out and deface

[d] In an epistle to the Ministers of Poland.

[e] Loc. com. pag. 1111. Loc. com. pag. 1185.

all

all the footesteps and monuments of it.

Beza writeth thus, [f] All those ceremonies that are idolatrous should vtterly bee rooted out, that the least foote-steps of Paganisme might not haue appeared in the Church, whatsoeuer was deriued either from the Iewes or Pagans, besides Christs institution, or a most euident example of the Apostles, ought at once to haue beene vtterly banished out of the Church of Christ.

Many besides these, of the most famous Diuines of other Nations wee might alledge for this, as [t] *Zanchius*, [v] *Pezelius*, [u] *Mollerus*, [x] *Szegedinus*, [y] *Danæus*, [z] *Machabæus*, [a] *Zepperus*, [b] *Wigandus*, and others: And [c] *Sadel* saith thus in defence and praise of all the best reformed Churches, Wee reiect whatsoeuer remaineth in the Church of *Rome*, which came either from the Iewes or the Pagans.

Thus haue also such as haue beene chiefe pillars in our own Church iudged of the monuments of idolatry, and all conformity with Papists in their ceremonies, [d] M. *Rogers* (that holy Martyr) would not consent to a Canon that was to be made in King *Edwards* daies for the Clergies vniformity in Cap, Tippet, and the rest of the apparell, vnlesse it might be decreed that the Papists, for a difference betweene them and others, might bee constrained to weare vpon their sleeues a Challice with an Host vpon it.

Our late Queenes [e] Iniunctions require, that all monuments of Idolatry and superstition bee so vtterly extinguished and destroyed, that there may remaine no memory of them either in our Churches or houses. And the booke of Canons made *Anno Dom.* 1571. *that no man weare the grey Amice, or*

any

[f] Tract. Theol. 3. pag. 210. 211.
[t] De redemp. p. 445.
[u] Exam. Theol. Melanct. par. 2. p. 491
[v] In Psal. 16 4.
[x] Spec. Pontif. pag. 65.
[y] Contr. Bel. cont. 7. c. 16
[z] Enarr. in Deut, cap. 7. loc. 3. & 5.
[a] De Politeia pa. 72.
[b] Synop antich. pag. 36. & contra Monachos p. 70
[c] Act et Mon adit. 1576. pag. 1419.
[d] Injunct. 23 [e] cap. de Decamis. See also B. Grindals articles in his Metropolitical visitation Anno 22. Eliz. Artic. 6. 7.

any other garment defiled with the like fu-perſtition.

Biſhop *Iewel* in [g] one place approueth the iudgement of *Tertullian* and the Fathers of that age, who forbade Chriſtians to weare garlands of Bay, not for that (ſaith hee) the thing was ill of it ſelfe, but for that they would not ſeeme to follow Idolaters. It had ſome appearance of euill. And [h] in another place, ſpeaking of ſundry of the Po-piſh ceremonies, *You haue* (ſaith hee, ſpeaking to the Papiſts) *ſo miſuſed theſe things, or rather ſo defiled and berayed them with your ſuperſtitions, that We can no longer continue them without breach of conſcience.*

[g] *Ore 1. Thes. 5. 22. pag. 220.*

[h] *Defence o Apol. part. 2. pag. 25.*

Biſhop [i] *Pilkinton* miſliked, that in our Leiturgie wee are ſo like the Papiſts. In marriage (ſaith hee) and many other things beſides, wee are but too like vnto them. That is our fault generally, that wee differ not more from them in all our Miniſtry.

[i] *Confut. of the man of Cheſter. fol. 54.*

Biſhop *Weſtphaling* (in his [k] treatiſe of Reformation) alleadgeth to this purpoſe, & alloweth this ſentence of *Auguſtine*, whoſoeuer (hee be Iew or Gentile) that ſhall obſerue the Ceremonies of the Iewes, not onely hee that doth it vnfainedly, but euen hee that doth it to any other intent, tumbleth himſelfe into the bottomleſſe pit of the Devill.

[k] *Serm. 1. fol. 9.*

Biſhop *Bilſon* (defending the Reformed Churches againſt a ſlander of the Papiſts) reporteth [l] thus of them as approving and allowing them in it; The reformed Churches (ſaith he) are ſo far from admitting the full doſe of your hereſies, that by no meanes they can digeſt one dramme of your Ceremonies.

[l] *Anſ. to the Apol. of the Semin. p. 22.*

Doctor

bitter in this point. And as all theſe Diuines [a] *on Deut.*

Doctor [n] *Humfrey* (speaking of *Constantines* zeale in forbidding all conformity with the Iewes) affirmeth; That all men ought to imitate him therein, and refuse to conform themselues to the enemies of God in any of their Ceremonies. And [o] in another place hee professeth plainely both his desire and hope of the vtter abolishing of the Ceremonies, & of all the monuments of popish superstition that yet remaine in our Church.

Doctor [p] *Fulke* in one place saith; If any man mislike our forme of service, as not differing sufficiently from yours, hee sheweth his greater zeale in detestation of your Idolatry and blasphemy. And in [q] another; Wee abhorre (saith hee) whatsoeuer hath but a shew of Popery. In another [r] place, hee giues this for a reason, why our Ministers vse to stand at the North side of the table at the Communion, that we might shew our selues thereby vnlike to the Papists.

Doctor *Andrewes*, now Deane of *Westminster*, hath this speech in [s] his Catechisme; If it bee true that is in *Iude* 23, That wee must hate the very garment that the flesh had spotted, surely because the idoll is as vncleane and abhominable, no lesse abhonable to us must that garment be, that it hath spotted.

Doctor *Sutcliffe* [t] maketh this one of his principall arguments against the Papists; that they haue deriued most of their Ceremonies and customes from the Iewes and Pagans. See also a most plaine and pregnant testimony of Mr. *Greenham* for this our first argument in [u] the last edition of his workes. But aboue all others that euer wee read [x] *Marbury* is most peremptory & bitter

[n] *Iesuitismi. part. 2. p. 525.*

[o] *De vita Iuelli, in epist. dedicat. p. 19. 20. 21*

[p] *Confut. of Allen touching prayer for the dead. pag. 378.*

[q] *Retent against Bristow, pag. 98*

[r] *Refut. of Rastel. pag. 729.*

[s] *Vpon the 2. commandement.*

[t] *In his challenge pag. 68*

[u] *pag. 758. 759.*

[x] *In his catechising at Axford in Lincolnshire vpon the 2. commandement.*

bitter in this point. And as all these Diuines agree with vs in this our first Argument against the Ceremonies, so do they and others also in the reasons wee haue brought out of the Scriptures to confirme it by: for they hold,

1 That those Lawes that wee haue alledged out of the old Testament against the monuments of Idolatry, do binde vs as much as they did the Iewes; and from them they conclude, as we haue done, that all reliques of Popish and heathenish superstition are to be banished out of the Church of Christ. Of this iudgement are [v] *Caluin*, [u] *Martyr*, [x] *Grineus*, [y] *Wolphius*, [z] *Vrsinus*, [a] *Macabeus*, [b] *Zanchius*, [c] *Simlerus*, [d] *Zepperus*, [e] our own booke of Homilies, [f] D. *Fulke* and others.

2 That *Ezechiah*, *Iosiah*, and the rest of the godly Kings of *Iudah*, which shewed most zeale in abolishing those things which had been abused to Idolatry, did no more then they were bound by the Law of God to doe, and that from their example the Argument holds strong against the monuments of Idolatry now, because all Christians are bound to imitate their zeale therein. Of this iudgement was [g] *Augustine*, [h] *Caluin*, [i] *Martyr*, [k] *Wolphius*, [l] *Lauater*, [m] *Zanchius*, [n] *Zadeel*, [o] *B. Iewel*, [p] *B. Bilson*, [q] *D. Fulke*, [r] *D. Rainold* [s] *D. Andrewes*, [t] *Mr. Perkins* and others.

[a] On Deut. Serm. 52. pag. 310. a
[b] In Ind. 2. fol. 37. a
[c] Disp. Theolog. Basil. Acad. pag. 500.
[d] In Deut. 14. 1. 2.
[e] Explic. Catech. p. 759.
[f] In Deut. 12. loc. 1. & 2
[g] de redempt. p. 649.
[h] In Exod. fol. 190. a
[i] De legibus Mosaicis. p. 81.
[k] Tom. 2. p. 40.
[l] Against Sanders of Images pag. 600.
[m] De Ciuit. Dei. lib. 10. cap. 8.

[n] On Deut. Serm. 52. pag. 311. b. [o] In 1 Sam. 14. fol. 83. b. [p] In 2 Reg. 18. 4. fol. 351. a [q] In 2 Chro. 34. fol. 197. b. [r] De redemp. pag. 367. & 649. [s] de sacr. Manduc. pag. 58. [t] Reply art. 14. p. 499. [u] Ans. to the Apol. of Semin. p. 565. [v] Reioinder to Martial, p. 177. [x] Confer. with Hart. p. 586. 587. [y] In his Catechis. on the second Commandement. [z] Of Idolatry. pag. 101. 109.

3 That

3 That the retaining of the popish Ceremonies will certainely bee a meanes to indanger the doctrine that wee professe, and to bring the people back againe to Popery. This was the iudgement of the [v] Divines of *Saxony*, and [a] of them of *Hambrough*, of [x] *Luther*, [y] *Oecolampadius*, [z] *Calvin*, [a] *Bucer*, [b] *Martyr*, [c] *Wolphius*, [d] *Chemnitus*, [e] *Pezelius*, [f] *Zanchius*, [g] D. *Andrews*, [h] M^r. *Greenham*. and [i] others.

4. That the retaining of the Ceremonyes of Idolaters will cause them to insult ouer our religion, as if it could not stand without help from them, and so harden them in the liking of their own Idolatry. This reason hath been vsed against conformity with the Iewes by *Constantine* the Emperour, and by all the fathers in the 1 Councell of *Nice* and against conformity with the Papists by [k] *Brentius*, [l] *Musculus*, [m] B. *Iewell* and others.

Fourthly wee are confirmed in this our perswasion that it is vnlawfull to retaine the ceremonyes of the Papists, by experience of the great hurt they haue done and doe dayly in the Church. For wee finde,

1 That some of the learnedst of our English Papists (namely [n] *Martiall*, [o] *Bristow*, and [p] he that penned that Petition for the Papists which D. *Sutcliff* and M. *Powell* haue answered) haue by this argument iustified their Church & Religion that we haue borrowed our ceremonyes from them: yea

[v] Schlusselb. in cat. heret. part. 13. pag. 575. [a] Ibid. pag. 670. [x] Loc. Com. class. 3. p. 26 [y] Lib. Epist. pag. 129. [z] In Hosea 2 27. & in Mat. 15. 1. & in Col. 2. 8. [a] In Mat. 18 fol. 144. a. [b] Loc. Com. pag. 1125. [c] In 2 Reg. 23. fol. 422 [d] Schlusselb. in Cat. heret. part. 13. pag 719. [e] Exam. Theol. Melanct. part. 2. pag. 491. [f] Verdampt. pag. 648.

[g] In his Catechisme on the second commandement. [h] Pag. 803. [i] Melanct. in Rom. 14. [k] Euseb. de vita Constant. lib. 3. cap. 17. [l] Exeges. in Iohn. fol. 208. 209. [m] Loc. Commun. pag. 422. [n] Vpon 1. Thess. pag. 219. [o] Reply to Calfhil art. 1. fol. 48. [p] Motiue 34. pag. 145. [q] Reason 13. 14. 19.

some

some of them (as [s] *Harding*, [t] *Martiall*, and [u] *Epist. before* he that wrote the apologeticall epistle [x] for *the confut.* our English Papists) haue professed that this *of the Apolo.* was to them an euident argument that Q. E- *gie.* lizabeth did in her conscience like well of [r] *Epist. before* their Religion because shee liked and main- *his Tract. of* tayned their ceremonyes. and the superstiti- *the crosse.* ous multitude, do vsually defend the bles- [s] *Sect. 7. pag.* sing of them selues with crossing their breasts *54.* and foreheards, by our crossing of children in Baptisme.

2. That in our own Church the purity of doctrine hath been already dangerously corrupted, and sundry popish errors broached, by such as haue been the most hot maintainers of our conformity with papists in their [t] *Hooker. 1.* ceremonyes as [t] that the scriptures containe *book. pag. 88* not all things that are necessary to be known vnto saluation that [v] the word it selfe cannot [v] *Hooker 2.* possibly assure vs that we do well to think it *book. p. 102* is the word of God that [u] the workes of such [u] *Ibidem. pag* as know not the Scripture, may bee accepta- *122.* ble to God: and that the bare mandate of [x] *Hooker 5.* the scripture is not the onely rule of all good *book. p. 208* and euill in the actions of men [x] that penitent [y] *D. Howson* weeping and fasting are means to blot out *in Serm. on* sin, whereby wee obtaine and procure to *Psalm. 118.* our selues pardon. That [y] the hearing of the *pag. 78.* word preached is not any worship of God. [z] *Ibid. pag.* That [a] the keeping one day in seauen for *20.* Sabbath is ceremoniall and obserued now, [a] *Hooker 5.* *de jure humano* onely. *book. pa. 176*

That [b] it is not to be inquyred, whether [b] *Doctor* Christ be present in the Sacrament by Con- *Eeds late* substantion or Transubstantion, and that it *Deane of* can no way either hinder or further vs how- *Woseter* soeuer that stand. That [c] the Church of *in his Serm.* Christ in the Apostles dayes, was but in her *fol. 65. b.*

infancy That [a] the Church of *Rome* is still a limme of the visible Church of Christ. That [a] the Church of *Rome* is our mother in and by which God hath regenerated vs, & washed vs from our sinnes, and written vs in the number of the heires of eternall life. That *Austin* the monck was the convertor of our English nation. That [f] the innocent party after just diuorce, may not marry againe. That [g] if a child be baptized there is an euident assurance that it is saued, whereas if it dye vnbaptized, the state of it is vncertayne.

Lastly, the iudgement and practise of the Papists themselues makes much for the confirmation of this Argument. For they count it a shame for Christians, [h] to giue to their children such names as the Heathen were wont to giue, or [i] to call the daies of the weeke by those names which the Pagans gaue vnto them, and [k] are very precise in shunning all agreement with vs, in the least thing that concernes the profession of our Religion. And wee are taught by [l] *Tertullian*, [m] *Cyprian*, [n] *Martyr*, [o] *Iewel*, and [p] D. *Humphrey*, to learne of our aduersaries in this case, and to bee ashamed that they should shew more zeale for errour then wee for the truth.

a Hooker 5. book. pa. 88.
d Sarauia de diuersis gradibus ministrorum. pag. 57.
e D. Hacket, in Serm. on Psal. 122. p. 31.
f Thes. edit. Oxon. anno 1602.
g The Archbishop Bancroft, in the sum of the conference at Hamp. court, pag. 16.
h Catech. Trid. pa. 218 Rhem. on Luke. 1. 63.
i Rhem. on Apo. 1. 10.
k Bellarm. contr. 5. lib. 3. cap. 19. Rhem. on 1 Tim. 6. 20.
l Lib. de Idolat.
m Epist. 55. pag. 144.
n Loc. com. pag. 1125.
o On 1. Thess. pag. 219.
p Iesuitism. part. 2, pag. 192.

All the ceremonies in question are humane inuentions of no necessary vse,

This our first Argument maketh directly against all these ceremonies in question. *for*

1 They are of no necessary vse but might well bee spared: *The Church of God*, saith D. *Fulke*, [q] *is perfect of her selfe, and need not borrow of any sect for her perfect furniture*

(34)

the doctrine, Ceremonies, or Discipline. And the cheife defenders of them haue taught, *That (were they not established by authority) they ought not to bee vsed.* And (though they bee thus established, yet) themselues doe call them *Toyes* and *Trifles*, and take liberty to omit them oft, which they might not doe if they were necessary, either to the being, or well being of the seruice of God. Yea the booke of Common prayer appointeth the Minister to *certifie the Congregation that in priuate Baptisme* (in which neither Surplice nor Crosse is required) *all is well done and according to due order.*

2 They are notoriously knowne to haue beene of old, and still to be abused to superstition and idolatry by the Papists. *I call them,* (saith [r] *Musculus*) *Popish Traditions or Rites, which either in their owne nature and first originall, or by abuse haue serued to the impiety, superstition, and blindnesse of the Papists, all which in my iudgement are vtterly to bee abolished.* And it is well knowne that the Papists doe esteeme of, and glory in their ceremonies, as the chiefe characters and badges of their religion, So [s] *Bellarmine* professeth of them, and so haue, [t] *D. Fulke*, [u] *D. Abbots*, iudged of them. Yea, [x] *Bellarmine* teacheth, that their ceremonies haue power (euen *ex opere operato*) to cure diseases, to driue away deuils, and to purge from veniall sinne. M. *Caluin* [y] affirmes of all the ceremonies of the Papists, *That as they were ordained for that end, so they haue euer pro-ned the chiefe baites and allurements they haue had to draw men vnto, and nourish them in the loue of their idolatry.* And in [z] another place, *What one thing is there* (saith hee)

[b] Lindwood constit. [c] Joh. Mecam. cap. pag. [d] Whitg. defence p. 283.

[r] Loc. com. pag. 422.

[s] De effect. sacram. lib. 2 cap. 31. art. 20.

[t] In Apoc. 13. 17.

[u] Antich. de de monstr. cap. 11. sect. 25.

[x] de effect. sacr. lib. 2. ca. 31. art. 4

[y] Epist. 87. pag. 166.

[z] Opusc. edit 1597. fol. m 414. b.

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[f] Thes. edit. Oxon. anno 1602. Lastly, the iudgement and practise of t[illegible]
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[g] The Archbishop Bancroft, in the sum of the conference at Hamp. court, pag. 16. children such names as the Heathen wer[illegible]
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and abuſed to Idolatry.

[a] Refut. Gamb. Briſt. pag. 98.

[b] Whitgifts defence pag. 283.

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[c] Loc. com. pag. 422.

[d] De effectu. ſacram. lib. 2 cap. 31. art. 20.

[e] In Apoc. 13. 17.

[f] Antich. de monſtr. cap. 11. ſect. 25.

[g] de effect. ſacr. lib. 2. ca. 31. art. 4

[h] Epiſt. 87. pag. 166.

[i] Opuſc. edit. 1597. fol. m 414. b.

in all Popery that is not like vnto the brazen Serpent, saue onely in this, that it hath not so good an originall as that had. All the superstitions of the Papists are stained with impious errors which can neuer be done away but by the vtter abolishing of the vse of them.

This which we haue said in generall of our Ceremonies will better appeare, if wee shall consider these three in question seuerally.

The Surplice is so.

The Surplice is notoriously known to bee abused by the papists to Superstition and Idolatry.

[a] Rational. diuin. lib. 3. cap. 1.

[b] Missal. Rom. part. 3. pag. 100.

[c] Antichr. de monst. cap. 11. sect. 26.

[d] Durandi Ration. lib. 3. cap. 1. num. 9. Linwood. Constit. Rob. Winches. fy. cap. & vt parochiani.

[e] Missal. Rom. part 3. pag. 96.

[f] In his Antidiploma.

[g] Acts and Monu. pag. 476. & 493.

For in all hallowed vestiments belonging to their Preists, it is well knowne that the Papists doe put great Superstition., [a] *Durandus* calleth them *peices of armor wherewith the Bishop or Preist must bee harnessed that will fight against the spirituall wickednesses.* And the Bishop when he halloweth any of them vseth to pray thus, [b] *That the Priest wearing this holy vesture may deserue to bee shielded and defended from all assaults and temptations of the wicked spirits.* [c] D. *Abbots*, cals all the Preists garments whereby they are distinguished from the rest of the Church, *A speciall part of the Character of the beast.* And the Surplice is one of their Preists garments, [d] without which no Preist may say seruice: It is one of the vestiments, [e] without which neither the water, nor belles, nor ought else, can be hallowed: Which made M. *Latimer* to say, when the Surplice was pluckt frō him in his degradation (as wee finde him cited by [f] D. *Humfry*) *Now I can make no more holy Water*, Yea, it is euident by the antient forme of [g] degradation vsed in the Church of *Rome*, that no

one

one veſtment was ſo proper to their Prieſthood as the Surplice; for it is enioyned to all that are admitted, to the very loweſt degree of their Clergy, which they call *primam tonſuram*, And this was it which firſt brought that cuſtome into the vniuerſities, that euery ſtudent ſhould at certaine times weare the Surplice in diuine Seruice, becauſe they did in their *matriculation* receiue this *Primam tonſuram*, and firſt entrance into the Clergy.

Neither is the Surplice onely a badge and ornament of their Prieſthood, but the vſe of it is alſo inioyned in their moſt abhominable and idolatrous Maſſe. [h] All Prieſts that are preſent at Maſſe, muſt needs haue their ſurplice on. And though it bee not of the eſſence of the Maſſe, that euery Prieſt that ſaith it, haue a ſurplice on, yet [i] ſome Prieſt cannot ſay maſſe without it. No Prieſts (*k* ſay the Rhemiſts) may make his breadden god, vnleſſe hee haue on his ſacred ſolemne veſtiments. Yea they glory in it, as in a garment peculiar to their religion, and therefore were wont to pluck it from ſuch as they did degrade. So haue the moſt learned and iudicious of our Diuines iudged the ſurplice to bee a popiſh maſſing garment, and by this reaſon they haue condemned the vſe of it in the Churches that profeſſe the Goſpell, namely; [l] *Martyr*, [m] *Bullenger*, [n] *Brentius*, [o] *Beza*, [p] *Illiricus*, [q] *Gualter*, [r] *Hemingius*, [s] *Zanchius*, [t] *Polanus*, [v] *B. Hooper*, [x] *Biſhop Farrar*, [y] *Mr. Rogers*, [z] *B. Iewel*,

[h] Linwood conſtit. Steph. Mepham. cap. lineam.
[i] Miſſal. Rom. part. 1. p. 14. Manip. Curatorum tract 1. part. 4. cap. 8. Toletiſnum. lib. 2. cap. 2 Emm. Sa. Aphoriſon pa. 445.
[k] On 1. Cor. 11. 29.
[l] In 2. Reg. 10. fol. 276 a. & loc. com. p. 1125.
[m] Martyr in loc. com. pag. 1127.
[n] Exegeſis in Iohan. fol. 208. 209.
[o] Epiſt. 12.
[p] Libro de veris & falſis a diaphonis
[q] In 1. Cor. 11. 4. 7. [r] Enchirid. pag. 577. [s] De redempt. pag. 445. 446. [t] Theſ. part 1. pag. 195. [v] Acts & Monum. p. 1366 [x] Acts & Monum. edit. anno 1570. p. 1724. [y] Acts & Monum. p. 1356. [z] Defence of the Apologie, pag. 334. p. 385.

[a] Register p. 20. [b] Apol. pro Liturgia Argent. fol. 36. [c] Bishop Pilkinton, [d] Valirandus Pollanus, [e] Mr. Fox, [f] Doctor Humfrey. [g] D. Reinoldi, and * others. [h] Acts & Monum. pag. 1875. [i] De vita Inell. pag 287. & in Anti diplomate. [k] Confer with Hart. p. 578. 589. * Archbishop Grindal in his Articles to be inquired of in his visitation Anno 22. Elizabeth. Art. 38.

The signe of the Crosse is so.

[a] Prompt. Cathol. part. 1. p. 26. 27 [b] De effect. sacram. lib. 2 cap. 31. art. 20. [c] Bellar. de Imag. sanct. lib. 2. cap. 30 art. 11. 13. 15. [d] Hosius cõtra Brentium p. 133. Stapl. prompt. Cathol. part. 1. pag. 29. Bellarm. de Imag. sanct. lib. 1. cap. 30. art. 4. Suarez. in Thom. part. 1. disput. 56. sect. 3. fol 618. Cosler. in Enchirid. cap. 13. fol. 426. Sanders of Images cap. 13. sect. 15. [e] Iacobus de Graphijs decisionum aurearum lib. 2. cap. 2 See also for this Gabriel Powel de Antichristo, pag. 377.

The signe of the crosse also is notoriously knowne to bee abused to superstition and Idolatry by the Papists: for both [a] *Stapleton & [b] Bellarmine* doe make the speciall badge of their Idolatrous Religion. To it [c] they ascribe sundry supernaturall and divine effects, as that it driues away devils, expelleth diseases, and all evils whatsoeuer, sanctifieth all things that are marked with it, breaketh the force of witchcraft, yea that it effecteth all these things by vertue of Gods institution, and *ex opere operato*. [d] They professe that it is one of the images, to which they giue religious adoration. Yea [e] they teach that it is to be worshipped *cultu latriæ*, which is that very kind of worship which they giue to God.

[*] Zanch. de redemp. pag. 359. b.

And as they doe thus make an Idoll of it whereſoeuer they vſe it, ſo doe they no where more abuſe it to ſuperſtition and Idolatry, then in the Sacraments. It is well knowne that their breaden god (the * greateſt

teſt and the moſt abhominable Idoll that euer was knowne in Chriſtendom) [l] could not be made without it.

In Baptiſme [m] they hold that the water hath no ſpirituall vertue till it bee ſanctified by it. They vſe it [n] oft in the adminiſtration of Baptiſme, as that which giueth life to all other their ceremonies. They marke the childe with it as a meane [o] to dtiue away the Devill. and to bee a defence and muniment againſt him. Yea they holde, that none can bee rightly baptiſed or haue his perfect Chriſtendom without it. To that purpoſe *Durantus* (a chiefe papiſt [p] alleadgeth and affirmeth this ſaying of *Auguſtine*; You are not yet borne againe by holy baptiſme, but by the ſigne of the Croſſe you are conceiued in the womb of our holy mother the Church. The ſame is affirmed in a ballad, which our Engliſh Papiſts haue publiſhed of late, called, *The Lamentation of the Croſſe*. This hath cauſed many of our chiefe Diuines to condemne the vſe of it euen in Baptiſme, as [q] *Hellopeus*, [r] *Beza*, *Szegedinus*, [s] *Zanchius*, [t] *Goulartius*, [u] *Zepperus*, [x] *Polanus*, [y] *Napier*, [z] D. *Fulke*, [a] *Doct. Rainolds*, [b] *Thomas Rogers*, and others.

[l] *Aquin. ſum. part. 3. queſt. 83. art. 5. argum. 3.* [m] *Bellarm. de Miſſ. lib. 2. cap. 15. art. 20. Stapl. propt. Cathol. part. 1. pag. 25. Rhemiſts on 1. Tim. 4. § ſect. 12.* [n] *Durandi Ration. lib. 6 cap. 2. Numb. 9.* [o] *Manip. curat. tract. 1. part. 2. c. p. 8.* [p] *Rabanus Maurus cited by Bullinger, decad. 5. fol. 448.*

[q] *Hugo Card. cited by Heſhuſius de erroribus pontif. fol. 112. Watſon Biſhop of Lincoln, ſerm. 4. of the Sacrament.* [r] *De ritibus Eccleſ. lib. 1. cap. 19. Num. 28.* [s] *De ſacr. p. 92.* [t] *Tract. Theol. vol. 2 pag. 227. & vol. 3. p. 211.* [u] *Loc. com. pag. 169. & ſpec. pour. pag. 46.* [x] *De redempt. pag. 648.* [y] *Annot. in Cyprianum, pag. 158.* [z] *De polit. p. 50.* [a] *Theſ. part. 1. pag. 197. & part. 2. pag. 541.* [b] *On the Reuel. pag. 56. 59.* [c] *Reioynd. to Mart. pag. 162. 166. 175. 177. and againſt Saunders of Images, 662.* [d] *Conſer. with Hart. pag. 587.* [e] *Engliſh Creed. part. 2. pag. 72.*

Kneeling at the communion is so.

The geſture alſo of kneeling in the act of receiuing the bread and wine in the Lords Supper is notoriouſly knowne to haue been of old, and ſtill to bee abuſed vnto Idolatry by the Papiſts. For it grew firſt from the perſwaſion of the reall preſence and tranſubſtantiation of the elements, & is daily vſed by the Papiſts in the worſhip of their bread-den-god, and that as an act of Idolatry, with a moſt idolatrous intent and meaning, euen vpon this ground, that the bread is become God. Yea, the practiſe of the Church in the vſe of this geſture is made by the learnedſt Papiſts, (euen [d] *Aquinas*, [e] *Harding*, [f] *Bellarmine*, [g] Biſhop *Watſon*, and others) one of their ſtrongeſt arguments to iuſtifie that their Idolatrous conceipt of Tranſubſtantiation, becauſe elſe (ſay they) the Church ſhould commit Idolatry in kneeling before the elements. And [h] *Bellarmine* hauing ſaid, that wee whom hee calls *Caluiniſts* & *Sacramentaries* doe not (as they and the *Lutherans* doe) adore the Sacrament, neither (ſaith he) ſhould any man mervaile at that, ſeeing they doe not beleeue that Chriſt is really preſent, but that the bread in the Euchariſt is indeed nothing elſe but bread that came out of the Quen.

[c] Conc. Triden. Seſſ. 13. cap. 5.
[d] Sum. par. 3. queſt. 75. art. 2. and ſo cited by D. Fulk againſt Raſtel. pag. 747.
[e] Anſwer to Iewels chalenge. fol. 111. a
[f] De Sacr. Enchar. lib. 2 cap. 8. art. 2. & cap. 13. art. 5. & cap. 24. art. 6.
[g] Serm. of the 7 Sacram. fol. 66.
[h] De Sacra. Euchar. lib. 4. cap. 29. art. 2.

Thus alſo haue our learned Diuines iudged of the originall and abuſe of this geſture, and by this reaſon haue condemned it, namely, [i] *Calvin*, [k] *Martyr*, [l] *Szegedinus*, [m] *Hooper*, [n] *M. Beza*, and others. Seeing therefore the vſe of it was neuer inioyned to

[i] Inſtit. lib. 4. cap. 17. ſect. 36. 37. [k] Cont. Gardin. de Euchar. pag. 141. 160. 385. [l] Specul. pontif. pag 53. [m] In his 6 Sermon on Ionas. [n] Tract. Theol. vol. 3. pag. 210.

any

any Church till Antichrist grew to his full height, and there is no one action in all his seruice so Idolatrous as this, wee may well conclude that of all the ceremonyes that euer were vsed in popery, none may bee so properly termed Popish and Antichristian as this.

The Second Argument against the ceremonyes injoyned.

All humane ceremonies of mistical significatiō are vnlawfull.

ALL humain ceremonies being appropriated to Gods seruice, if they be ordained to teach any spiritual duty by their mysticall signification, are vnlawfull, for

1 The second commandement forbids vs to make to our selues the liknes of any thing whatsoeuer, for religious use. And sō is this commandement vnderstood by [a] *Bucer* [b] *Virell*, [c] D. *Fulk* [d] D. *And others.*

2 Christ is the [e] onely teacher of his Church, and appoynter of all meanes whereby wee should be taught and admonished of any holy duety, and whatsoeuer hee hath thought good to teach his Church, and the meanes whereby [f] he hath perfectly set down in the holy scriptures, so that to acknowledg any other meanes of teaching and admonishing vs of our duety, then such as hee hath appoynted, is to receiue another teacher into the Church besides him, & to confesse some imperfection in those meanes hee hath ordained to teach vs by. Our Sauiour by this argument (amongst others) [g] condemnes the Iewish purifiyngs and justifieth himselfe and his Disciples in refusing that ceremony, because (being the precept of men) it was taught and vsed as a doctrine by way of signification to teach what inward purity should bee in them

[a] Script. Angli. pag. 491.
[b] Catech. pag. 103.
[c] Reioynder to Martyn: pag. 160.
[d] Catech. on the 2. Commandement.
[e] Mat. 23. 8, 10
[f] 2 Tim. 3. 15, 16, 17.
[g] Mar. 7. 4. 7.

them, & how they ought to be cleanſed from the pollutions of the Heathen. And ſo we finde this place interpreted, by [h] *Chryſoſtom* (whoſe iudgment alſo is alleadged and approued by, [i] D. *Whitakers*) the [k] Church of *Wittemberge* [l] *Caluin* [m] *Virell* [n] *Zepperus* [o] D. *Fulk* [p] D. *Rainolds* and others. This reaſon we finde alleadged by ſuch Diuines as haue been of cheif credit in the Church of Chriſt namely [q] *M. Caluin* [r] *Chemnitius* [s] *Lauater* D. *Fulk* and others. So to them that ſay Images may ſtand in Churches as helps to ſtir vp deuotion, and to put men in remembrance of good things, it is anſwered (by [v] *Peter Martyr* [n] *Gualter* [x] *Lauater* [y] *Vrſinus* [z] *Polanus* and others (that the Lord himſelf hath appoynted meanes enow to doe that. and that no means may be vſed to that end but ſuch as hee hath ordained. So the Churches of *France* and *Flanders* in [a] their obſeruations vppon the Harmony of confeſſions giue this reaſon againſt all myſticall Ceremonyes, that they are partes of the holy doctrine, [b] and D. *Andrewes* alleadgeth this for the firſt roote of all Superſtition & Idolatry that men thought they cold neuer haue admonitions and helps enow to ſtir them vp to worſhip God, yet God (*ſaith he*) had giuen foure meanes viz. the word written, the word preached, the Sacraments, and the great booke of the Creatures.

[h] Hom. 52. in Mathe. [i] De Script. pag. 464. [k] Harm. Conf. part. 1. pag. 230. [l] In Mat. 15 2. [m] In Catech. pag. 97. [n] De polit. p. 49 [o] Conſut. of Rhem. on Mar. 7. 7. [p] Conf. with Hart p. 600 [q] Sirm. on Deut. p. 598 [r] Ex. Conc. Tred. part. 2 pag. 184. [s] In Cro. 10 12. [t] Conſut. of Rhem. on Phil. 2. 10. [v] In 1. Reg. fol. 58, 59.

[x] In Habac. fol. 270. [y] In 1 Chron 10. 12. [z] Catech. part 3, pag. 758, 760. [a] Partit. Theol. pag. 83 & 195. [b] Sect. 17. ad Confer. Saxonicam obſerv. 1. [c] Catech. on the ſecond Commandement.

[c] Gen. 17. 11 Exod. 12. 13 Luk. 22. 19

3 This giues vnto Ceremonyes a [c] cheife part of the nature of Sacraments when they are

are appoynted to teach or admonish vs by there signification. This is affirmed and giuen as a reason against significant Ceremonyes, by [a] *Augustine* [b] the Churches of *France and Flanders*, in their obseruations vpon the Harmony of Confessions [c] *Caluin*, [d] *Martyr* [e] *Beza* [f] *Sadeel* [g] *Danæus*, [h] *Zepperus* [i] *Polanus* [k] B. *Iewell* [l] D. *Humfry* and others.

4 In the time of the law (when God saw it good to teach his Church by significant Ceremonyes) none [m] might be brought into or receiued in the worship of God, but such onely as the Lord himself did institute. This reason is vsed against the popish Ceremonyes by [n] *Caluin* [o] *Iunius* [p] *Lubbertus* and others.

5 It is much lesse lawfull for man to bring significant Ceremonyes into Gods worship now, then it was vnder the law. For God hath abrogated his owne, not onely those that were appointed to prefigure Christ, but such also as serued by their signification to teach morall duetyes so as now (without great sin) none of them can be continued in the Church, no not for signification. Of this judgment were [q] the Fathers in the Councell of *Nice* and [r] *Austin* [s] *Martyr*, [t] *Bullinger*, [u] *Lauater* [x] *Hospinian*, [y] *Pistator* [z] *Cooper* [aa] B. *Westphaling* and other.

And if those Ceremonies that God himselfe ordained to teach his Church by their

[a] De doctr. Chr. lib. 3. cap. 15. [b] & ad Marcel. Epist. 5. [c] Sect. 17. ad conf. Saxon. obs. 1 [d] In Lev. 4. 22. [e] In 1. Reg. 8. fol. 73. a [f] Epist. 8. [g] Cont. Monach. pag 97 [h] Cont. Bellar. de cultu sanct. lib. 3. cap. 17. [i] De polit. p. 50. [k] Partit. Theol. pag. 196. [l] Treat of the sacram. pag. 248. 249. [m] Iesuit. part. 2. pag. 149.

[n] Exod. 25. 9. 38. 39. 40. & 27. 19. & 39. 42. 43. 1. Chro. 28. 12. 19. 2. Chro. 29. 25. [o] Instit. lib. 4. cap 20. §. 23. 25. [p] Animadv. in Bellarm. cont. 3. pag. 616. [q] De Papa. pag. 733. [r] Euseb. de vita Const. lib. 3. ca. 17. [s] Epist. 19 [t] In epist. ad Rom. p. 93. [u] Decad. 3. fol. 184. b. [x] In 2. Chro. 4. 20. [y] De Templis, fol. 103. a. [z] Catech. p. 49. 51. [aa] Admo. to the people of England. pag. 168. [b] Treat. of Reformation, fol. 5.

signifi-

[a] Opu. p. 421
[b] Decad. 5. fol. 496. a
[c] De Templis fol. 103.
[d] Arca fœderis, pag. 340
[e] Catech. p. 111.
[f] Against the Popish Apol. pag. 602.
[g] Confer. with Hart p. 600
[h] Synopsis p. 95.
[i] Gal. 4. 1. 3 Ioh. 4. 23. 24. Col. 2. 16, 17, 20, 21, 22. Heb. 9, 10.
[k] Instit. lib. 4. cap. 10. sect. 14. & opusc. p. 42. & in Ioh, 4. 23.
[l] Decad. 3. fol. 184. & fol. 495.
[m] Exam. part 2. pag. 35. & part. 4. pag. 41.

signification may not now be vsed, much lesse may those which man hath deuised. This reason our Diuines hold to be strong against popish Ceremonies, namely [a] *Caluin* [b] *Bullinger* [c] *Hospinian*, [d] *Arcularius* [e] *Virell* [f] D. *Bilson* [g] D. *Rainolds*, [h] D. *Willet & others*. *Tea* [i] this is one maine difference which God hath put between the state of that Church vnder the law, & this vnder the Gospel, that he thought good to teach that by other mysticall Ceremonies besides the ordinary sacraments, and not this. And of this iudgment is, [k] *Caluin* [l] *Bullenger* [m] *Chemnitius* [n] *Daneus* [o] *Hospinian* [p] *Arcularius* [q] our booke of *Homilies*, [r] D. *Humfry*, [s] D. *Rainolds* [t] D. *Willet* & others. All which Diuines doe teach that to bring in significant ceremonies into the Church of Christ is plaine Iudaisme. Besides this, it is a speciall part of that *Christian libertie*, which Christ hath purchased for vs by his death, and which all christians [u] are bound to stand for: that the seruice wee are to doe vnto God now is not mysticall, ceremoniall, and carnall (as it was then) but plaine and spirituall. And of this judgment were [x] the Diuines within the territoryes of Hamborough in an epistle they wroote to Melancton) and [y] *Virell* [z] *Piscator* [aa] D. *Rainolds* and others.

6 This will open a gap to Images, oyle, lights, spittle, creame and all other popish Ce-

[n] Isagog. part. 3. pag. 296. [o] De Temp. p. 504. a. [p] Arca fœderis, pag. 340. [q] 2 Tom. pag. 158. [r] Iesuit. par. 2. pag. 631. [s] Confer. with Hart. p. 565. 566. 600. [t] Synop. Pap. pag. 304. [u] Gal. 5. 1. Col. 2 20. [x] Schlusselb. cat. har. part. 13. pag. 679. [y] Catech. pag. 111. [z] Catech. pag. 49. [aa] Confer. with Hart. pag. 600.

remonies

remonies, especially if they shall be judged as fit to teach & admonish by their signification, as these which wee retaine. And indeed this is a chiefe reason wereby both Papists and Lutherans iustifie the vse of Images, & whereby [a] *Bellarmine* commendeth all other their ceremonies, that *they are fit to teach and put men in remembrance of good things*. The Popish custome of the Priests sprinkling men with holy water, and vsing withall these words, *Remember thy Baptisme*, (as their manner was in some Countries) can with no reason bee held vnlawfull, if such significant Ceremonies as ours are to bee defended. *With such respects and relations, remembrances and apprehensions* (saith D. *Fulke*) *all idolatry and false worship may bee defended.*

[a] *De sacram. lib. 2, cap. 31 art. 16.*

[b] *P. Martyr. in 2. Reg. fol. 198.*

[c] *Consul. of Rhem. on Phil. 2. 10.*

7 Wee are further confirmed in this our second argument by the iudgement of the godly learned, who (besides the testimony they haue giuen to euery seuerall proofe we haue brought for it) doe also speake directly with vs in this generall. *That no mysticall and significant Ceremony deuised by man, and appropriated to Gods seruice may be retained in the Church of Christ:* Of this iudgement is g the Church of *Wittenberg*, the [h] Churches of *France*, [i] and the low Countries, in their obseruations vpon the Harmony of Confessions, [l] *M. Caluin*, [k] *M. Beza*, [l] *M. Perkins*, and * others. Yea D. *Whitgift* himselfe, [m] professeth that hee did not like that any prescript apparell should bee vsed in Gods seruice for signification. And no good reason can be giuen why the Church may not as well enioyn a prescript apparell for signification as any other Ceremony.

[d] *Harm. confes. par. 2. pag. 229, 230.*

[e] *Sect. 17. ad Sam. consf. obs. 2.*

[f] *In Esa 20 & in Mat. 21, 25.*

[h] *Epist. 8.*

[i] *On Gal. 3. pag. 231.*

* *Merbury vpon the 2. command.*

[m] *Defence of the ans. to the adm. p. 291*

This

All the ceremonyes in questiõ are Humane ordinances, & of mistical ſignificatiõ

This our ſecond Argument is ſtrong againſt all the Ceremonies in queſtion.

For, 1 They are appropriated to Gods ſeruice, ſeeing neither they are vſed any where elſe, and the vſe they haue there, is not deriued either from their owne nature, or from the ciuill cuſtome of our nation, but onely from the will of them that doe inſtitute and ordaine them.

2 They are ordained to teach ſome ſpirituall duety by their myſticall ſignification. For, all the Ceremonies retained in our Church, are maintained to bee ſignificant. Thus the book of Common prayer ſpeaketh of them all, *That they are neither dumbe nor darke, but apt to ſtirre vp the dull minde of man to the remembrance of his duety to God by ſome notable and ſpeciall ſignification.* M. *Hooker* • ſaith, *That Ceremonies deſtitute of ſignification muſt needs be vaine.* And in ‡ another place hee calleth our ceremonies, *viſible ſignes which are vndoubtedly moſt effectuall to open ſuch matters, as men when they know and remember carefully, muſt needs bee a great deale the better informed to what effect thoſe duties doe ſerue in performance whereof theſe ceremonies are vſed.*) Yea hee addeth, That *they are more effectuall to teach and edifie then the prayers, readings, queſtions and exhortings, that are vſed in the adminiſtration of the Sacraments.* And ‡ D. *Covel* ſaith of them all, *That they ſerue for ornament, and to ſignifie ſuch vertues as were requiſite in thoſe parties that rightly vſe them.* This wil the better appeare if wee ſhall conſider the Ceremonies in queſtion particularly: That the Surplice is ordained for ſignification ſake is euident.

In the treatiſe of Ceremonies.

• 5 booke. p. 158.

‡ 4 book. p. 170, 171.

‡ *Againſt plea of the Innouat. p. 58.*

1 The

That the ſigne of the Croſſe is vſed in Bap-

1 The Papists (from whom wee receiued it, as is proued in our former argument) profesſe that all their Prieſts garments haue myſticall ſignifications. And for the Surplice ſundry of them do teach what ſignification it hath, as [f] *Guido*, [g] *Durandus*, [v] *Durantus*, and others.

2 Such learned men as haue been ſet on worke in our Church to defend the vſe of it, both in King *Edwards* daies aud ſince (and who were therefore beſt likely to know the meaning of our Church in oppoſing it) haue auouched that it is, and ought to bee continued in the Church for ſignification ſake, *viz.* [u] *Bucer*, [x] *P. Martyr*, [y] *Hooker*, [z] *D. Couel*, [a] *Gardner*, [b] *D. Hacket*, and others.

3 Many of our chiefe Diuines haue condemned all the maſſing garments by this reaſon, that they were all deriued from the Iewiſh Prieſthood, and the continuance of them is a bringing in of Iudaiſme into the Church. This cenſure wee finde giuen of them by [c] the Church of *Wittenberg*, by [d] *Bullinger*, [e] *Sadeel*, [f] *Hunnius*, [g] our booke of Homilies, [h] B. *Iewel*, [i] B. *Pilkinton*, [k] B. *Cooper*, [l] *D. Sutcliffe*, [m] *D. Willet*, and others. Which cenſure ſo many learned men would neuer haue giuen, if they had not iudged all the maſſing garments (among which we haue in our former argument proued this to bee a principall) to bee miſticall and ſignificant, and if they had not vpon that ground miſliked them.

The Surplice is ſo.

[f] *Bellarm. de miſſa. lib. 2. cap. 14. art. 2 & 10.*

[g] *Manip. curat. tract. 1. part. 4. c 8.*

[v] *Ration. diuin. lib. 3. c. 1. num. 10. 11.*

[u] *De ritibus Eccle. lib. 2. cap. 9.*

[x] *Script. Ang. pag 682.*

[y] *Loc. cõm. pag. 1088.*

[z] *5 b p. 61.*

[a] *Defence of Hooker. pag. 124, 125.*

[b] *Diolog. pa. 15, 16.*

[c] *Serm. on Pſal. 122. pag. 26.*

[d] *Harm. cõf. part 2. pag. 38. & 229.*

[e] *Decad. 3. fol. 108. & fol. 465.*

[f] *Opuſc. pag. 134.*

[g] *Diſputationes Marpurgenſes. pag. 319*

[h] *Tom. 2. p. 140.*

[i] *Reply pag. 377.*

[k] *Againſt the man of Cheſter. fol. 85*

[l] *Admon. to the people, p. 166.*

[m] *Contra Bellarm. de Miſſe ceremon. fol. 92. and in his laſt anſwer to Parſons, pag. 16.*

[n] *Synop. Papiſmi, pag. 591. 592.*

That

as they are made parts of Gods worſhip.

[a] *Inſtit. lib.*

The signe of the Crosse.

That the signe of the Crosse is vsed in Baptisme, as a mysticall and significant Ceremony is euident. For not onely our [a] late Canons, but [b] the booke of Common Praier also doth expresse the signification of it. Yea, it annexeth to it the Doctrine which it teacheth, and the [c] duty which it admonisheth of, much more clearely then it doth to the Sacrament it selfe, and it is maintained to bee significant by [d] *Doct. Whitgift*, [e] *Bishop Bilson*, [f] *D. Mountague*, [g] *Doct. Gardiner*. [h] *M. Hooker*, and others.

[a] Canon 30.
[b] In the minist. of Baptisme.
[c] Def. of Answere to the Admonit. p. 616. 617.
[d] Summe of the Conf. at Hamp. court. pag. 67. [e] Ibid. p. 68. [f] Dialog. pag. 22. 23. [g] 5. book. p. 160.

Kneeling at the cõmunion is so

That kneeling in the act of receiuing the bread and wine in the Lords Supper is inioyned as a significant Ceremony appeareth plainely by the book of Common praier, authorised by Act of Parliament *Anno* 5. *Edw.* 6. (to the which booke, we are in this point precisely bound by the Statute 1. *Eliz.*) [i] where it is said that this gesture is commanded for a signification of the humble and gratefull acknowledging of the benefits of Christ, given vnto the worthy receiuer.

[i] Fol. 97. 4.

The third Argument against the Ceremonies.

ALL humane Ceremonies which are esteemed, impoſed and obſerved as parts of Gods worshp are vnlawfull. This may appeare,

[k] Exod. 20. 4. Deut. 12. 32 Esay 1. 12, Mat. 15. 9. Col. 2. 23.

1 By the plaine testimonies of holy scripture: [k] which teach that God is the onely appointer of his owne worshp, and condemne all humane inuentions, so far foorth as

as they are made parts of Gods worship.

2 By the iudgement of the most iudicious Diuines, who haue all by this reason condemned the Ceremonies of the Papists, because they make them parts of Gods worship. *viz.* [b] *Caluin*, [c] *Melancton*, [d] *Martyr*, [e] *Bullenger*, [f] *Chemnitius*, [g] *Bucanus*, [h] *Perkins* and others. And our Diuines haue fully declared their meaning in this point, by teaching that all Ecclesiasticall Rites and Ceremonies become vnlawfull in these cases following,

1 When opinion of necessity or holines is knowne to bee annexed to them, either by such as impose them, or by the people among whom they are vsed. For in this case they iudge it a part of that confession which euery Christian is bound to make of his religion, to reiect them, as [i] *Ezechiah* for this cause did the brazen serpent, and our [k] Sauiour Christ the Iewish purifyings, and [l] the Apostle Circumcision, and other Ceremonies of the Law. The reason is, because our vsing of an indifferent thing, wherein others superstitiously put holinesse and necessity, is an occasion of confirming and hardning them in their superstition. And [m] we may not make the blinde to goe out of the way, [n] nor put a stumbling blocke before them, [o] nor giue scandall to any be they neuer so wicked. In this case the eating of meate that had beene sacrificed to Idols is condemned [p] by the Apostle. Of this iudgement were [q] the *Germane* Churches in the confession of *Ausburg*, and [r] *Musculus*, [s] *Chytreus*, [t] *Bucanus*. [u] *B. Iewel*, [x] *D. Whitakers* and others.

[b] Instit. lib. 4. cap. 10. sect. 8.
[c] Loc. Theo p. 627, 628
[d] In Iud. fol. 173.
[e] Dec. 3. fol. 142.
[f] Exam. part. 2. pag. 93. a
[g] Loc. com. p. 532.
[h] Reform. cath. p. 136.
[i] 2. King. 18 4.
[k] Mat. 7. 2. 16.
[l] Gal 2. 3. 5
[m] Deut. 27. 18.
[n] Leu. 19. 14.
[o] Mat. 18. 7 1. Cor. 10. 32.
[p] 1. Cor. 8. 7. 9. & 10 23.
[q] Harm. confut. part. 2 pag. 222.
[r] Loc. com. p. 422.
[s] In Math. p. 342. 343.
[t] loc. com. p. 353. & 532. [u] def. of Apol. p. 386. [x] descrip. p. 489

a Harm. conf. p. 212 2 When the vse of them is vrged more or as much, as the obseruation of the Lawes and ordinances of God. Of this iudgement were [x] the Churches of *Bohemiah* in the confession of their faith, and [y] *Zanchius*, [z] *Chytreus*, [a] *Iunius*, [b] *Bucanus*, [c] *Chassanio*, [d] *Beza*, [e] *Iewel*, [f] *Doct. Whitakers*, and others.

b comp. loc. com. p. 632.

c In Math. p. 342.

d Anim. in Bell. contr. 3 pag. 613. 614. & contr. 5. p. 867.

3 When the omission of them is accounted and punished as a sinne euen out of the case of scandall. Of this iudgement [g] are the Churches of *Germany* in the confession of *Auspurge*, & [h] *Melancton*, [i] *Martyr*, [k] *Chemnitius*, [l] *Beza*, [m] *Iunius*, [n] *Lubbertus*, [o] *Polanus*, [p] *Bucanus*, [q] the whole Clargie of *England* in King *Henry* the eights daies, [r] Bishop *Pilkinton*, [s] Mr. *Perkins*, & others.

b Loc. com. p. 532.

e Loc. com. p. 327.

d Reply pag. 317.

4 When for the omission of them, (men otherwise agreeing with the Church in all matters of faith and manners) are esteemed Schismatikes and Sectaries. Of this iudgement are [t] the Churches of *Saxony*, in the confession of their faith, and [v] *Melancton*, *Arcularius*, and others.

e de script. pag 483.

f Harm. conf. part. 2. pag. 218. 223.

g Loc. com. p. 629. 630. h In Serm. fol. 83. b. i Exam. part. 1. pag. 82. 83. & part. 2. p. 37. k Theol. vol. 3. pag. 234 l Anim. in Bel. cont. 1. pag. 293. m contr. Bellar. de Papa. pag. 691. n Thes. part. 1. pag. 192. o Loc. com. pag. 355. p Institut. of a Christian man in the chapter of the Sacram. of orders. q Against the man of Chester, fol. 85. r upon the Galat. pag. 81. & 369, 370. s Harm. conf. part. 2. pag. 227. t Loc. commun. pag. 629. v Arca fœderis pag. 337.

All ceremonies are esteemed, imposed and obser-

This our third argument is strong against all these Ceremonies in question, seeing they are all knowne to bee esteemed imposed & obserued as parts of Gods worship.

1 Many of the people in all parts of the land

land are knowne to be of this minde, that the Sacraments are not rightly and sufficiently administred or receiued without them. And *Chemnitius* holds that the conceipt of the multitude is much to bee respected in this case. And his iudgement heerein hath good warrant in the Word of God, and consent of the best Diuines, as wee haue shewed in the proofe of the proposition of this Argument.

ned as parts of Gods worship.

u Exam. part. 2. pag. 36.

2 The omission of them euen out of the case of scandall or contempt) is more sharply punished then many great sinnes committed against the Law of God.

3 Such as omit them (bee they otherwise neuer so learned, godly and peaceble) are x Schismatickes and Puritans, yea, as men of another Religion, and such as with whom no communion is to bee held. And by y one of the Canons of the last Synode it is decreed, that whosoeuer shall but declare his difference in iudgement from our Prelates in these things, shall bee excommunicated *ipso facto*. Which Censure is sharper then any ancient approued Councell hath beene knowne to giue against any heretieke. By z another of the Canons the benefite of appeale is denyed to such, as for this onely cause are called Schismatickes, which yet neuer hath beene, nor by law ought to bee denyed vnto any malefactor whatsoeuer.

x Sum of the confer. at Hampton court. p. 26.

y Canon 6.

z Can. 18.

4 Such as defend them, call them, a *externall acts of Religion*, and say, *the vse of them is requisite to testifie our faith, (especially when they are oppugned) and that wee may not then (in conscience) remit any part of them, that the refusing of them can bee no small sinne, that the vsing of them hath*

a D. Covel against M. Nichol. pag. 56. 58. 64.

beene blessed with the crowne of martyrdom,
[b] and that in the performance of them, resteth the very soule of our Church.

[b] D. Wilkes of Ecclesiastical vnion pag. 51.

3 All ceremonies that are ordained to teach by their mysticall signification (such as wee haue in our former Argument proued these to bee) are made thereby parts of Gods outward worship, as the things they teach and signifie are parts of his inward worship. And of this iudgement are, [c] the Churches of *France*, and the *Low Countries*, in their obseruations vpon the Harmony of confessions, [d] *Bullenger*, [e] *Piscator*, and others. This will bee more euident if wee examine the ceremonies in question particularly,

[c] Sect. 17. ad Saxon. consens. obserua. 1.
[d] Decad. 5. fol. 496.
[e] Catech. pag. 141.

The Surplice is so.

The Surplice is well knowne to be esteemed by many of the people in all parts of the land so holy a thing, as that they will not receiue the sacrament from any but such as weare it, & many Church-gouernours urge the vse of it, far more strictly, then they doe the performance of the most weightie and necessarie duetie of the ministery, that God hath enioined.

The signe of the crosse is so

[f] M. Butler Surrogate to the Chancellor of Peterborough in a Sermon at a visitation in Northamptonshire, Oct. 2603.

[g] M. Hooker in his 5. book pag. 160. 161. 162.

Of the signe of the Crosse also it is euident that it is esteemed imposed and obserued as a part of Gods worship. For, 1. The common people in many parts of the land are known not only to retain the superstitious vse of it (blessing themselues, their breasts, their foreheads, and euery thing they take in hand by it) but also to hold that their children are not rightly baptized without it. 2. Sundry of them that with most shew of learning and authoritie haue defended it, haue in [f] their publique sermons and [g] writtings ascribed the same holines vertue and necessity to it (in effect) that the papists doe.

It

3 It is imposed and vsed as an addition to the Sacrament and that which belongeth to baptisme is ascribed to it. for the Booke of common prayer appoints the minister (in the very act of making this signe) to vse these words *we receiue this child into the congregation of Christs flock*. & professeth that it is vsed to be a signe and token of the profession the child must make, and of the spirituall combat that it must fight, and [h] the last canons and that by it the child is dedicated to the seruice or Christ. Now these are some of the proper ends and vses to which Baptisme doth serue, and for which it was ordained, as is iudged by [i] *Caluin*, [k] *Bullinger*, [l] *Martir*, [m] *Polanus*, [n] *Kekerman* [o] *D. Willet* and others. and both [p] *M. Caluin* and [q] *Chemnitius* also iudg this a sufficient reason against a ceremony when it is made an addition to the Sacrament, and that which belongeth to the Sacrament is ascribed vnto it. 4. The last Canons professe that it is the meaning of the Church it should be esteemed and vsed with vs, as it was by the fathers of the Primitiue Church: and it is well knowne that sundry of them put great holynes in it, and both esteemed and wrote of it very superstitiously.

To say that it is not vsed till the action of Baptisme is ended, cannot free it from being esteemed a part of Gods Worship. for 1. The whole leiturgy appointed for the administration of Baptisme, is the worship of God, and of that, the making of the signe of the Crosse, and the words vsed there withall, cannot bee denyed to bee a part. 2. By this reason it may as well bee denyed that it was made a part of Gods worship in Popish Baptisme, seeing they vse it before the very act

[h] Can. 30.

[i] Instit. lib. 4 cap. 19. sect. 8.

[k] Decad. 5. f. 458. 459.

[l] Loc. com. pag. 828.

[m] Partition pag. 250.

[n] System. Theol. pag. 451.

[o] Synops. p. 719.

[p] Instit. lib. 4. cap. 20. sect. 20. & cap. 19. sect. 8.

[q] Exam. part 2. pag. 37.

[r] Can 3.

of Baptizing, as we vſe it after. 3. It is well knowne that in our Churches it is vſually made whiles the words of inſtitution are in pronouncing. 4. The vſing of it after Baptiſme is worſe then if it were vſed before, for it giueth occaſion to reuiue that errour which [r] *Tertullian*, [s] *Cyprian*, and [t] *Ambroſe* held of it, who vſed it in the confirming of thoſe that were firſt Baptized, becauſe they thought, that what was begunne by Baptiſme was to bee conſummate and made perfect by it.

[r] *Perkins. prob. p. 184*
[s] *Epiſt. 37. pag. 220.*
[t] *De ſacr. lib 3. cap. 1.*

Kneeling at the cõmunion is ſo.

Kneeling alſo in the act of receiuing the bread and wine in the Lords ſupper is eſteemed, impoſed and obſerued as a part of Gods worſhip: For,

1 It is by all men confeſſed to bee a chiefe part of religious adoration.

2 Very many of the people in all parts of the Land hold this opinion of it that the Sacrament cannot reuerently or worthily bee receiued with any other geſture. Yea many of the learned haue not ſtuck to defend it in this ſort: And K. *Edwards* common prayer booke (which is the onely law whereby wee are bound to the vſe of it) ſaith: [u] *It is enioyned to auoid the profanation of the Sacrament.*

[u] *Rubr. after the commnunion. art. 2. fol. 97. a.*

3 The Lawes and Gouernours of our Church vrge it as a moſt weighty part of Gods worſhip. For, whereas kneeling at prayer, (though it bee knowne to bee commanded of God) is very ſeldome either vſed by the people, or required by the gouernours of any Church: Kneeling in the act of receiuing the Bread and Wine in the Lords Supper, is counted a matter of ſo great neceſſity, that it is enioyned by the laſt

ſ Synod, vpon no ſmaller a penalty then the loſſe of that holy Sacrament, and by the ſame Canon all ſuch as receiue not the Communion kneeling, are called Shiſmatickes, and the miniſter that admitteth any to the Sacrament that doe not receiue it kneeling, is to bee ſuſpended from his Miniſtery: Yet is not the Miniſter forbidden to admit to the Sacrament ſuch as for their ignorance, ſwearing, infidelity, or prophaneneſſe, hee knoweth ſhall but eate and drinke their owne damnation, becauſe they diſcerne not the Lords Body; neither is hee ſuſpended from his Miniſtery for his ignorance, ſwearing, vncleaneneſſe, drunkenneſſe, or many other ſuch like groſſe and ſcandalous tranſgreſſions of the Law of God.

To ſay that the Lawes and Gouernours of our Church doe profeſſe that theſe things are not impoſed as parts of Gods Worſhip, is no ſufficient anſwere to this our third argument. For the Papiſts alſo, (euen r *Bellarmine*, s *Harding*, t *Stapleton*, and u the *Rhemiſts*) profeſſe, *That they hold their ceremonies neceſſary in no other reſpect, then becauſe they are commanded by their ſuperiors:* And s *Harding* affirmeth, *That they put no holineſſe in them, but onely ſo farre forth as they are ſignes of ſpirituall graces and helpes vnto deuotion ordained by their ſuperiours.* And yet are the ceremonies of the Papiſts iuſtly condemned by x B. *Iewel*, and other of our Diuines, for the neceſſity and holineſſe they put in them.

r De effect. ſacr. lib. 2. cap. 31 art. 8. & de ſum pontif. lib. 4. cap. 16. & cap. 18. & de cerem. Miſſ. pag. 1118. 1119

s conſut. of Apol. fol. 238. 256.

t Prompt. cathol. part. quadrageſimali pag. 99

u Annot. on Mat 15. 18

x conſut. of Apol. fol. 145. 238.

y Reply pag. 317. and defence of Apol. pag. 384.

The

The fourth Argument against the Ceremonies.

All ceremonies that swerue from the rules giuẽ in the word for the Churches direction in matters of ceremonie, are vnlawfull.

ALL Ceremonies in imposing and vsing whereof the rules prescribed in the word for the Churches direction in matters of Ceremony are not kept, are vnlawfull. For,

1 The Lord * hath giuen to no creature absolute power in Ecclesiasticall matters, so as they may appoint or do therein whatsoeuer seemeth good vnto themselues, but hee hath set downe in his word certaine generall rules, which containe a perfect direction for such rites and orders, as hee will haue his Church to obserue in his worship. Of this iudgement are *a Caluin*, *b Chemnitius*, *c Aretius*, *d Zanchius*, *e Keckerman*, *f Trelcatius*, *g Hunnius*, *h* D. *Fulke*, *i* D. *Androwes*, and others.

* 2. Cor. 10 8. & 13. 8. 10. & 1. 24. 1. Pet. 5. 3.

a Instit. lib. 4. cap. 10. sect. 30. *b* Exam. part. 1. pag. 82. *c* Exam. Theol. pag. 42. *d* De redemp. pag. 184. & compend. pag. 641. *e* System. Theol. pag. 401. *f* Loc. com. pag. 10. *g* Thes. Marpurg. pag. 377. *h* Retent. against Bristow pag. 98. *i* Catech. vpon the second commandement.

And (although the Maigistrates authority bee very great, and the King within his owne Dominions bee indeed supreme Gouernour in all causes, and ouer all persons, as well Ecclesiasticall as Ciuill) yet, may hee not appoint to the Church, what rites and orders hee thinkes good, but hee is bound to obserue therein those rules which God in his Word hath prescribed to his Church for her direction in those matters. And this is the iudgement of *k Caluin*, *l* the Writers of the Centuryes, *m Bullinger*, *n Beza*, *o Zanchius*,

k In Am. 7. p. 292. *l* cent. 7. in præfa. p. 912 *m* Decad. 2. p. 163. 165. *n* vol. 3. p. 213. *o* De redemp. pag. 722.

obius, *p* *Iunius*, *q* *Polanus*, *r* *Bucanus*, *s* *Zepperus*. *t* *Hunnius*, *u* *B. Horn*, *x* *B. Bilson*, *y* *M. Deering*, *z* *D. Fulke*, *a* *D. Reynolds*, and *b* others.

p Eccleſiaſt. lib. 3. pag. 153. 154. *q* Partit. pag. 534. *r* Loc. commu. pag. 788. *s* Depolit. pag. 555. & de legibus Moſaicis, p. 138. *t* Theſ. Marpurg. p. 549. *u* Againſt Feckenamin many places. *x* Againſt the Apol. of the Semin. pag. 126. 252. 331. *y* Anſw. to Hard. Reioynd. pag. 29. *z* Againſt Mart. pag. 420. *a* Confer. with Hart. p. 673. *b* Arcular. in Theſ. Mar. p. 392

And the Scripture in many places condemneth not onely that which is done againſt the warrant and direction of the word, *c* but that alſo which is done beſides it, ſpecially in the matters of Gods ſeruice. Sundry likewiſe of our beſt Diuines. (*d* B. *Iewel*, *e* D. *Fulke*, *f* *Chaſſanio*, and others) doe iuſtifie againſt the Papiſts, the argument which concludeth negatiuely from the authority of the Scripture in this caſe.

c Deut. 4. 2 & 12. 32. Pro. 30. 6. Leu. 10. 21 2 Sam. 7. 7 Ier. 7 31. *d* Reply, art. 1. diu. 29. def. of Apol. p. 604. *e* Againſt Heſt. p. 241 & Refut. of Raſtel. pag. 339. *f* Loc comm. pag. 328

2 The ſume of all theſe rules which God hath ſet downe in his word, for the perfect direction of his Church, in rites and orders eccleſiaſticall is this, that *g* none bee ordained or uſed, but ſuch as are needfull & profitable for the edification of his people, by the more comely and orderly performance of that ſeruice, which hee hath expreſly preſcribed in his word. And eſpecially *h* that none ſuch be ordayned or vſed, as are knowne to cauſe offence, or hinderance to ædification And of this iudgment are *i* *Beza*, *k* *Chemnitius*, *l* *Zanchius*, *m* *Keckerman*, *n* *D. Andrewes*, *o* *D. Willet* and others. When any rites or orders are preſcribed to the Church, which

g Act. 15, 28 1. Cor, 14. 26. Rom. 14. 19 *h* Rom. 14. 21. 1. Cor. 10. 23. 32. *i* Confeſſ. cap. 5. art. 18. 19. *k* Exam. part. 2. pag. 82. *l* De Reſurr. pag. 185. *m* Syſtem. Theol. pag. 402. *n* Catech. on the ſecond commandement. *o* Synopſ. pag. 94.

ſwerue

swerue from these rules, they are iudged by the learned to be vnlawfull. * Our booke of Homelies counts it a good argument against matters of Ceremony, if they bee not expedient to be vsed in the Church, though they be in their owne nature indifferent. And both * *Bucer* and that booke which the *Lutheran* Diuines of *Germany*, by common consent published, and called *Liber concordiæ*, hold Ceremonies vnlawfull, if they be ridiculous toyes, vnbeseemyng the grauity and reuerence of Gods worship: * *Areularius* and * *Hombergerus* if once they become euident occasions of contention and diuision in the Church: * *Chemnitius* If they cannot be vsed without Superstition, or shew of superstion. * The diuines of *Saxony* If wee cannot vse them without some shew of declinyng and goeying backward in religion. * *Zanchius* & * *B. Iewell*, If they be needles, vaine and vnprofitable. But then especially doth a Ceremony become in the vse vnlawfull, when it cannot bee vsed without scandall and offence. For the Ho. Ghost speaking of indifferent things, straightly chargeth vs to take heed, that we neither put an occasion to fall, or lay a stumbling blocke before a brother, * nor make him weake, * nor giue him cause to speake evill or thinke hardly of vs, * nor greiue him thereby. And the Apostle * commandeth them that are strong to beare with the infirmityes of the weake and not to please themselues, with the neglect of their brethren. Yea, * he teacheth plainly that the vse of indifferent things is hereby made evill and wicked, when it proueth an occasion of offence to the brethren. The reason is euident, because the sin of neglecting the of-

* Tom 2. pag. 152.
* Script. Angl. p. 478. 479
* pag. 751. 752.
* Arca fœderis, pag. 388.
* Grano Synapis. p. 355.
* Schlusselb. cat. hæret, part. 13. pag. 710.
* Ibid. pag. 464. 599.
* Compend. pag. 632.
* Reply. pag. 442. & def. of Apol. pag. 347.
* Rom. 14. 13. 21.
* Rom. 14. 21.
* Rom. 14. 16.
* Rom. 14. 15.
* Exe. 13. 22
* Rom. 15. 1. 3.
* Rom. 14. 20.

fence of the brethren [a] proceedeth from [b] despising and light regard wee haue of them in our hearts, and [c] tendeth to the destroyng of them, and [g] hee that sinneth so against the brethren, sinneth against Christ. And that all the Ceremonyes become vnlawfull in this case of scandall, is the judgment of [h] the Diuines (of *Saxony* [i] *Chemnitius* [k] *Vogelius*, [l] *Lubbertus*, [m] the bo. of Homilies [n] *B. Bilson*, [o] *M. Perkins* and others. Yea his excellent Majestie at [p] Conference at *Hampton Court* affirmed, that it were a good argument against the vse of the Surplice, and a iust cause to suppresse the wearyng of it, if we did border now vpon heathenish Nations, or any of them were conversant with vs, who might thereby take occasion to be strengthened or confirmed in Paganisme.

3 The commandement which the Lord hath giuen for obseruing the foresaid rules (though it cheifly concern them, that haue goverment Ciuyll, or Ecclesiasticall in the Church yet,) doth bind also the conscience of euery Christian, (much more of euery minister) for his owne practise, so as no commandement of man can excuse him, in the transgression of it. And hee that vseth such Ceremonies, as the Church or any creature imposeth, either contrary vnto, or besides these rules which God hath set downe in his word for their direction, [q] sinneth against God, and that liberty which Christ hath purchased to vs by his bloud because he thereby acknowledgeth some other to haue absolute authority, to command in matters Ecclesiasticall besides the Lord alone. And that it is not onely lawfull, but necessary, to refuse obseruation of such Ceremonies, (by what-

[a] Rom. 14. 3. 10.
[b] Math. 18. 10.
[c] Rom. 14. 15. 20.
[g] 1 Cor. 8. 12.
[h] Schlusselb. cat. haret. part. 13. pag. 464.
[i] Ibid. pag. 710.
[k] Thesaur. Theo. pag. 609.
[l] De prine. Christ. dogm. pag. 602.
[m] Tom. 2. p. 118. 119.
[n] Against the apol. of the Seminaries pag. 33.
[o] upon the Gal. p. 80.
[p] Sum of the confer. p. 74.
[q] 1 Cor. 7. 23. Gal. 5. 1. Col. 2. 8. 18. 20.

authority

authority soeuer they bee in ioyned) is the judgment of the r Churches of *Saxony*, of s *Martyr* t *Brentius* u *Wheſthemerus*, x *Lauater* y *Danæus* z *Lubbertus* a *Bucanus*, b *Virell*, b B. *Iewell*, c D. *Humfrey*, d *M. Perkins*, and * *others*.

[a] *Harm. conf. part. 2. pag 226.* [s] *in 1. Sam. fol. 43. b.* [t] *Exegeſſ. in Ioh. fol. 208. 209.* & *Schluſſelb. cat. hæret. part. 13. p. 564.* [u] *Conciliati cum ſcript. pag. 521.* [x] *In 2. Chro. fol. 186.* [y] *In prolegom. ad Auguſt. de hæreſibus, cap. 3.* [z] *De princ. chriſt. dogm. p. 602. 603.* [a] *Loc. com. pag. 354.* [b] *Catech. pag. 112. 113.* [b] *Defen. of Apol. pag. 385.* [c] *De vita Iuelli, pag. 207.* [d] *On the Gal. pag. 87.* * *Melanct. in Rom. fol. 182. a.*

So the miniſters of Germany that refuſed the Surplice, when the vſe of it was commanded, and ſtraightly vrged by a lawfull magiſtrate in the time of the Interim, are iuſtified and commended for ſo doeing by theſe great deuines e *Caluin* f *Chemnitius* g *Hemingius* h *Vogelius*, and i *Zanchius*, * *M. Aſcham* (in an epiſtle written out of Germany to *Sir Iohn Cheek*,) doth not only iuſtifie the Church of Magdeburg, (which of all others was hotteſt in oppoſition to the ceremonies) but reporteth that many good men in Germany, much blamed *Melancton* and *Camerarius*, for admitting a doctrine which he cales *doctrinam interimiſticam et adiaphoricam*, and which was no other but this. That the Ceremonies inioyned by the Emperor to the churches of Germany, were thinges indifferent, and therfore being commanded by the Magiſtrate, they might be yeelded vnto. And when k *Martyr* l *Bullinger*, *and* m *Beza*, counſelled ſome Miniſters of our church in Quene *Elizabeths* dayes, rather to forgoe the exerciſe of their miniſtery, then to yeeld to the Ceremonies and ſubſcription, and

[e] *Epiſt. pag. 211. 213.* [f] *Schluſſelb. cat. hæret. part. 13. pag. 719.* [g] *Enchir. pag 577.* [h] *Theſaur. Theol. pag. 611.* [i] *De redemp pag. 445.* * *1. Epiſt. 3. fol. 131. 132.* [k] *Loc. com. pag 1115.* [l] *Ibidem.* [m] *Epiſt. 8. & 12.*

B. *Iewel*

[a] B. *Iewel*, and [b] M. *Nowel*, did defend against the Papists such as for these things were deprived: they made their iudgement sufficiently knowne to bee this, That the omission or refusall of such Ceremonies as agree not with the rules of holy Scripture (by what authority soeuer they bee imposed) is no sinne.

[a] *Def. of Apol. pag. 385*
[b] *Confu. Dom. fol. 31.*

As for that which is obiected by some that the casting away of these ceremonies would proue a scandall to the Papists, and alienate them further from our Religion, whereas the condescending to them in these things may winne them to our Churches, we answere.

1 That [c] euery man is to please his neighbour in that which is good to his edification, and not in that which may doe him hurt. And it is most euident (as wee haue already shewed) that by gratifying the Papists in this manner, and vsing the ceremonies which came from them, and in which they put such superstition, wee doe harden them, and confirme them in their errour. *If you aske mee* (saith [d] *Augustine*) *how the Pagans may bee conuinced, how they may bee inlightned, how they may bee woon to salvation: I answere, forsake all their solemnities, forsake all their toyes.*

[c] *Rom. 15. 2.*
[d] *In our first argument.*
[e] *Tom. 10. Hom. 6. de verbis Domini in Matth.*

2 Such as the Papists bee, are not so to be respected, that for winning them wee may grieue or offend such as are brethren. The Apostles to winne the weake Iewes, [f] did conforme themselues to them in some of the ceremonies of *Moses*, but neither did they euer seeke to winne the Gentiles by vsing their ceremonies, [g] neither would they (for the pleasing of the Iewes) vse *Moses* ceremonies

[f] *Acts 16. 3. & 21. 24. 26. 1. Cor. 9. 20. 23.*
[g] *Gal. 2. 3. 5.*

[b] Gal. 2. 12. 14. [c] Mat. 15. 12, 14. [d] Harm. cōf. part. 2. pag. 215. [e] Loc. com. clas. 3. p. 26. [f] Exam. the-el. part. 2. p. 489. [g] In Mat. f. 143. b & Script. Ang. p. 458. [h] fol. 36. a.

ceremonies any longer, when they had sufficiently made knowne the abrogation of the Law vnto them, and found them obstinate in their superstition. And [d] *Paul* boldly reproued *Peter* for this, because hee was more carefull to auoid the offence of them of the circumcision, then of the weake Christians. Yea our Sauiour hath taught vs in this case, [e] by his owne example, to make light account of alienating the mindes of such persons. Of this iudgement also are [f] the Churches of *Bohemia*, [e] *Luther*, [f] *Melancton*, [g] *Bucer*, [h] *Valerandus*, *Pollanus* and others.

All the ceremonies in question swerue from those rules Dch. God hath giuen for his Churches direction in such matters.

This our fourth Argument, is also strong against all these ceremonies in question. for 1 They are not needfull or profitable either vnto edification, or vnto the more comely and orderly performance of Gods seruice. And this may appeare both by experience of many yeares, whereby it is found (as [g] M. *Bucer* also obserued in his time) that there hath beene farre lesse growth in knowledge and piety, in those congregations where they haue beene most precisly obserued (yea, though they enioyed a Ministery of greater learning and gifts) then in those where they haue beene wholly left, and especially by this that neither Christ nor his Apostles (who did doubtlesse performe euery thing in their Ministery, in that manner as was most decent and fit for edification) did vse them, nor any good reason can bee giuen why they should bee more decent or expedient now, then they were then. This hath beene held a good reason against these and other ceremonies, by [a] *Martyr*, [g] *Chemnitius*, [f] *Vadianus*, [f] *De Euch.* [e] *Sadeel*, [h] *Snecanus*, [i] our booke of Homilies, and others.

[a] Cont. Monach. p. 93. [h] de Bapt. p. 215, 216. [i] Tō. 2. p. 396. 397.

2 They cannot be vsed without iust cause of griefe giuen to many of the godly, and scandall both to the weake brethren, and to the wicked: For it cannot but grieue many of the godly to see these things brought into the seruice of Christ, which haue beene so defiled by Antichrist. And of this iudgement is both [k] *Caluin*, and [l] *Bucer*.

[k] 52. Serm. on Deut.

[l] In Math. fol. 149. b.

Of weake brethren some will by the example of their Ministers, be drawne to yeeld vnto, and receiue these ceremonies, against the perswasion of their hearts, or (at least) doubtingly, some will grow to a dislike of such Ministers as shall yeeld vnto them, to the great hinderance of their profiting by their Ministery. Others will bee driuen out of the Church to the separation of the Brownists; and many ignorant ones will be confirmed in the perswasion they haue of the necessity of these things. The superstitious Papist will bee hardned in the liking of his abhominable Religion, from which hee seeth wee borrow our ceremonies, and increase in his hope of the full restoring of it againe. And the profane will draw many arguments from hence to blesse himselfe in his contempt of all Religion. Of all these kindes of scandall that rise from the retaining of such ceremonies, *Bucer* learnedly and at large discourseth, [m] in his Commentary vpon *Mathew*.

[m] fol. 143.

And as there is danger in the vse of these ceremonies in all congregations, so specially if they shall bee brought back againe into those, where they haue beene long out of vse, and receiued by such Ministers as are known to haue refused them heeretofore. For whereas the Minister is bound, [n] to lead his people

[n] 2. Cor. 13. 9. Heb. 6. 2.

forward

forward vnto prefection, and to procure by all good meanes that his Miniſtery be not diſpiſed, by this meanes hee ſhall draw them back againe to the liking of ſuperſtition, or (at leaſt) not to diſlike it ſo much as they haue done, and giue them euident occaſion to blame his Miniſtery, and to call in queſtion the truth of all his doctrine. And for this cauſe great Diuines haue iudged that the receiuing of them againe into ſuch Congregations, can with no colour of reaſon be eſteemed an indfferent thing, but muſt needs bee held wicked and vnlawfull. Of this iudgement is, *Caluin*, *Brentius*, *Bucer*, *Hemingius*, *Beza*, *Grineus*, and others.

3 Al the beſt reformed Churches of Chriſt (who onely are competent iudges in this caſe, and to whoſe iudgement and example, wee ought rather to conform our ſelues in Ceremonies then to the Synagogue of of Antichriſt) doe eſteeme theſe Ceremonies needleſſe, inexpedient, and fit to bee aboliſhed. How the Churches of other Countries eſteem of them may appeare ſufficiently by this, that they haue baniſhed the vſe of them out of their aſſemblies. Neither can any good reaſon bee giuen why they ſhould be more needfull and expedient for vs then for them. Many teſtimonies wee haue already cited out of the publike confeſſions of the Churches, and writings of the cheefe Diuines that ever lived in them. Whereby it may appeare that they haue iudged them not onely inexpedient but vnlawfull. But that they haue iudged them vterly inexpedient, wee are able to proue by many teſtimonies more. So *Luther* thought

of

Zw. a. 25.
Epiſt. pag. 210.
Schluſſelb. cat. haret. part. 13. pag. 563 564.
Calu. epiſt. pag. 34.
Enchir. pag. 577.
Tract. Theol vol. 1. pag. 255. & vol. 3. pag. 212.
Theſſ. Baſil pag. 500.
1. Cor. 11 16. & 14. 36. 1. Theſ. 2. 14.
In our 3. former Arguments.

of them, as [r] *Caluin* reporteth from *Melanc-*
thones own mouth, and *Zuinglius*, as appears
in [s] that Confession of his faith, which hee
dedicated to the Emperour *Charles*. And
Melancton (whose iudgement and practise is
wont to bee much obiected for the iustifying
of these things) professeth [t] in sundry of his
Epistles, that all the favour hee shewed to
the Ceremonies was this, that he perswaded
sundry Ministers to weare the surplice rather
then to leaue their flocks; and yet he cals
that also a burden and bondage: yea [u] hee
protested to *Calvin*, that hee was inforced
to tollerate them in *Germany* against his will
by the peevishnesse of the Papists, but that
hee allowed them not.

The same iudgement of the inexpedien-
cy of them had [x] *Bullenger*, [y] *Danæus*, [z] *Hom-*
bergerus, [a] *Hospinian*, and many others.

That the Church of *England* also hath
heretofore and doth still iudge these things
not expedient nor agreeable to those rules
that are set downe in the Word for matters
of this nature may appeare.

1 By the opinion that the best instructed
Christians throughout the land are knowne
to hold of them, which that it ought much
to bee respected in this case, is evident by
the Scripture, and by the iudgement of [b] the
whole Clergy of *England* in K. *Henry* the 8.
his daies, of [c] *Bucer*, likewise [d] *Polanus*,
Iewell, [e] B. *Horne*, [f] B. *Bilson*.

2 Very many of the learned, fruitfull &
best experienced Ministers in the land, dead
and aliue, haue iudged these things either
so vnlawfull or inexpedient, that they haue
chosen rather to endure any outward trouble
then to yeeld to the vse of them: and wee

[r] Epist. pag. 34.
[s] Fol. 16. b.
[t] lib. 1. pag. 203. 269. 326. 423, 425.
[u] Calui. epist. pag. 34.
[x] Decad. 5. fol. 465.
[y] Isagog. part 4. p. 523.
[z] Gran. synap pag. 355.
[a] De Templis fol. 83. b.
[b] 2 Chro. 30. 2. 23. Acts 15. 23.
[c] Instit. of a Christ. fol. 55. b. 56.
[d] Script. Anglic. p. 707.
[e] Part. Theol pag. 313. compared with pa. 318
[f] Def. of. A. pol. pag. 627
[g] Against Feckham, pa. 111. b. Against the Apol. of the Seminaries. p. 259. 261 pa. 533.

refused or neglected to vse the said tipets in

doubt not to affirme, that the greatest numbers of resident, able and godly Ministers in the land at this day (yea euen of such as are drawne to yeeld vnto the vse of them) doe in their consciences dislike them, and iudge them needlesse and vnfit. And this may appeare by the number of Preachers out of sundry shires, which before the beginning of this last Parliament witnessed vnder their owne hand writing their desire to petition for the remouing of them: as in

Oxford-shire.	9.	*Bedford-shire*	16.
Stafford-shire	14.	*Sommerset-shire*	17.
Dorset-shire	17.	*Darby-shire*	20.
Hartford-shire	17.	*Lanca-shire*	21.
Nottingham-shire	20.	*Kent*	25.
Surry	21.	*London*	30.
Norfolk	28.	*Lincoln-shire*	33.
Wilt-shire	31.	*Warwick-shire*	44.
Buckingham-shire	33.	*Deuen-shire* & *Cornwall*	51.
Sussex	47.	*Northamptō-shire*	57.
Leceſter-shire	57.	*Suffolk*	71.
Eſſex	57.		
Cheſt-shire	12.		

Besides many more who (though they were vnwilling in some other respects to ioyn in petition, yet) did professe their harty desire to haue them remoued, and if the rest of the shires be esteemed according to this proportion it will easily appeare that the greatest number of the resident, Preaching, and fruitfull ministers in the land do dislike them, this may yet further appeare by their long disusing or seldome vsing of them for these many yeeres past, and their great vnwillingnesse in yeelding to the vse of them now: for if they did iudge them to beeneedfull or profitable, with what conscience haue they refu-

refuſed or neglected to vſe the atal times in their publike miniſtry being commanded ſo to do by lawfull authoritie? & how ſhall we better know how the Church of England liketh theſe things then by the iudgement which the greateſt number of her able miniſters haue voluntarily giuen of them? Specially ſeeing that the Lord * in his word hath giuen to euery ſufficient miniſter a voyce indetermyning what rites and orders are moſt fit to be receiued in his own congregation, And this is the iudgement of [y] *Beza* [z] *Hunnius* [a] *B. Weſtphaling and others.*

3 Many of them that haue been Gods cheife inſtruments to reſtore and continue the light of the Goſpell in this Church, and who haue beſt defended it againſt the aduerſaryes therof, haue iudged theſe things needleſſe and vnfit, as [c] *Wickleff* [d] *Bucer*, [e] *Martyr*, * *M. Fox* [x] *D. Whitakers* and others.

4 Many of the Reuerend Biſhops (as [r] *D. Whitgift late Arch Biſhop of Canterbury*, *D. Chadderton B. of Lincoln*, & * *D. Vaughan B. of London*) and others in Eccleſiaſticall dignityes: who haue been moſt hot in defending and vrging the obſeruation of them, do profeſſe that the Church might well be without them, and that they could wiſh they were taken away: and haue ſpoke very baſely of them, and in their owne congregations haue been accuſtomed oft times to omit the vſe of them. By all which they haue euidently declared, that they do not in their conſciences thinke them fit, or profitable to edifie the Church by the more decent or ordely performance of the ſeruice of God. And what

1. Tim. 3. 17. Heb. 13. 7. [y] Tract. Theol. vol. 3. pag. 210. 213. [z] Theſ. Marp. p. 386. 388. [a] Treat. of reform. Serm. 2. fo. 24. [c] Cat. teſt. verit. Tom. 2. pag. 810. 812. * Calv. epiſt. pag. 34. & Beza Tract. Theol. vol. 2. pag. 226. [r] In 2. Reg. fol. 275. b. * Acts and Monum. pa. 1366. & 1873. [x] Contr. Dutum, pag. 297. [y] Def. of the Anſw. to the Adm. pag. 259. * Before all the Miniſters conuented at Huntingdon, Nouem. 30. 1604. * At his viſitation in Manchester Aug. 17. 1604

one Bishop is there, that in celebrating the Communion, and executyng euery other publike ministration doth weare (besides his Rotchet) a Surplice, or Albe and a Cope or vestiment, and doth hold his pastorall staff in his hand or els hath it born by his Chapline? To all which notwithstanding hee is bound by the first book of Common prayer made in King *Edward* the 6 his time, and consequently by authority the same statute whereby wee are compelled to use those Ceremonyes in question.

The vse of the Surplice is altogether inexpedient.

And as the Churches of Christ both in other nations and in our own land: haue deliuered their iudgment in this sort against all such Ceremonyes in generall, as wee haue receiue from the papists, so can we bring sundry testimonyes of their iudgment against the expediency of these three in question particularly.

[d] Script. Anglic. pag. 683

As against the Surplice, *Bucer* in [d] one place speaking of it saith thus, Seeyng it is euident that these garments are to most an occasion of superstition, among other some the meanes of some dangerous contention: it were much better they were quite taken away. In another [e] he professeth that in all churches where hee had ben teacher, as *Strausburrough, Vlme Ausburg, Cassels, &c.* He tooke order that no speciall apparell might be prescribed for the ministers to wear in the administration of the sacraments, and that withall his heart hee would bee content to suffer some grieuous losse or paine in his owne body, vpon condition that the Surplice were abolished in *England*: In [f] sundry other places also he plainely decl[illegible]h his dislike of it. P. *Martyr* (euen [f] in that place where hee writes most

[e] Ibidem. pa. 705.

[e] Ibidem. pa. 458. 706. 707.

[f] Loc. com. pag. 1127.

In fauour of it) would haue the Miniſter that weares it, ſpeake and reach againſt the vſe of it. *Beza* in [r] one place ſaith, *It ſeeth much better become a ſtage-player then a Miniſter of the Word.* In another, [s] *That the Eccleſiaſticall function is made a mocking ſtocke much more by inioyning the Miniſter to weare a Surplice in the exerciſe of his Miniſtery then if hee ſhould bee commanded to weare a fooles coate.* And although hee doe in that place wiſh a Miniſter rather to weare it then to forſake the exerciſe of his Miniſtery, yet doth hee [t] profeſſe that Miniſters ſhould rather endure depriuation, then approue the vſe of it either by ſubſcription, or by holding their peace and ſaying nothing againſt it. Many more might wee alleage that haue thus iudged of the Surplice, as [u] *Valerandus Pollanus*, [x] our booke of Homilies, [y] *B. Cranmer*, [z] *B. Ridly*, [a] *Hooper*, [b] *B. Farrar*, [c] *D. Tailor*, [d] *M. Hullier*, [e] *B. Pilkinton*, [f] *M. Fox*, [g] *D. Sutcliffe*, and others.

[r] Tract. Theol. part. 1. pag. 255. [s] Epiſt. 12. Tract. theol. vol. 3. pag. 219. 220. [t] Ibid. ſee alſo his iudgement further against it pag. 182. [u] Defen. Liturg. Argent. fol. 36. [x] Tom. 2. pa. 141. 147. [y] Acts & Monum. edit. 1576. pag. 1777. [z] Acts & Monum. pag. 1367. 1604. [a] Ibid. pag. 1366. [b] Acts & Monum. edit. 1570. pag. 1724. [c] Acts & Monum. pag. 1385. [d] Ibid. pag. 1818. [e] Regiſter pag. 20. [f] Acts & Monum. pag. 1366. 1367. [g] De Miſſa. fol. 88.

Of the Croſſe in Baptiſme the godly learned haue giuen the ſame iudgement that it is not any way either needfull or profitable to bee vſed, but altogether vnfit. *Pezelius* altogether in (out of *Melanctons* ſchoole, anſwering that expedient which is vſually brought for the defence of it, and the like, *viz.* that they ſerue to encreaſe the dignity of Baptiſme, and to make the adminiſtration of it more comely) [h] ſaith, *Baptiſme receiueth no ornament at all by ſuch toyes.*

The vſe of the croſſe in baptiſme is not to be vſed.

[h] Exam. of Melanct. part. 2. pag. 139.

[illegible]

[a] Loc. com. pag. 628.
[y] De baptismo pag. 215 216.
[z] Tom. 1. pag. 430. See also his iudgement of it further Tom. 2. pag. 410.
[a] Against Rastell, pag. 786.
[b] Ibid. pag. 721.
[c] Confut. of the Rhem. annot. on Luk. 24. 50
[d] Synops. Papismi. pag. 505.

toyes and fooleries. Bucanus [a] saith of it and the rest of that nature, *They rather distaine and defile, then any way beautifie baptisme, and therefore are quite to bee taken away.* Snecanus [z] saith, *Baptisme is filthily polluted by it.* M. Beacon calleth it [a] *Idle invention of the Papists nothing necessary nor commendable, thrust into the Church without authority of Gods word, not garnishing, but rather obscuring the dignity of holy baptisme.* [b] D. Fulke in one place saith, *Wee count not the signe of the Crosse needfull either in the one Sacrament or in the other.* In [b] another place, *Our Communion* (saith hee) *which lacketh the signe of the Crosse, lacketh nothing that is either necessary or profitable, or (considering the abuse of it) meete to bee retained.* And [c] againe, *I would know* (saith hee) *how the crosse is a conuenient memorial of Christs death, which is not ordained by Christ, nor taught by his Apostles to bee such:* And D. Willet [d] speaking of all the ceremonies which the Papists haue added to Baptisme (whereof the crosse is a principall) saith thus. *This beggarly company of ceremonies doth also deface and impugne the sincere and pure institution of Christ.* None of those Ceremonies were vsed when Christ himselfe was Baptized, which notwithstanding had beene most fit, considering the worthinesse of his person that was baptized, neither did Christ giue any such thing in charge to his Apostles, neither yet were any such ceremonies in vse in the Apostles time.

Kneeling at the receiuing.

Kneeling also in the act of receiuing the bread and wine in the Lords Supper is a ceremony altogether inexpedient to bee vsed,

and

and so iudged to bee by the godly learned for,

altogether inexpedient.

1 It is neither necessary, nor the most decent gesture, or best beseeming the reuerent and worthy receiuing of that holy Sacrament, This is euident,

1 Because there is no direction in the whole Scripture either by precept, or commended example, for receiuing any Sacrament kneeling, whereas for receiuing with other gestures there is both.

2 At the first institution of it, it was not receiued kneeling by Christ and his Apostles. And it is grosse hypocrisie for vs to pretend more holinesse, reuerence and deuotion in the receiuing of it then was in them. This is a sure rule in Diuinity, *That wee are bound to imitate Christ, and the commended examples of his Apostles in all things wherein it is not euident that they had speciall reasons moving them thereto that do not concerne vs.* And what good reason can bee giuen why it should not bee as fit and necessary for the Apostles to receiue kneeling as for vs? Nay rather if euer it were fit for Christians to vse that gesture, it was most fit for the Apostles then, in respect of Christs corporall presence among them. This hath beene deemed an argument of great force against kneeling at the Communion by our chief Diuines, *If men had* (saith [t] M. *Calvin*) *with such humilityas they ought, holden all their thoughts under the obedience of the Word, they would haue hearkened to that which hee had said, when hee commanded the Sacrament to bee receiued not worshipped. But they which, as it is commanded of God, doe receiue it without adoration, are assured that*

• Eph. 5. 1. 1. Cor. 11. 1 1. Thes. 1. 6 Phil. 3. 17. 2. Thes. 3. 7

[t] Instit. lib. 4 cap. 17. sect. 35.

they doue to ſwerue from Gods commande-
ment, then which aſſuredneſſe there is no-
thing better when wee take any thing in
hand. They haue the example of the Apo-
ſtles, whom wee reade not to haue fallen
downe and worſhipped, but as they were ſit-
ting to haue receiued and eaten it. To what
purpoſe (ſaith [1] Bullinger) is it, ſeeing that
manner of celebrating the Lords Supper
which was deliuered by the Lord himſelfe,
and receiued from his Apoſtles, is moſt ſimple,
pure and perfect, to deuiſe another? Who can
deliuer vs a better then that which the Sonne
of God himſelfe, the great high Prieſt of the
Catholike Church hath giuen vs? And a [2] lit-
tle after, *It is an indifferent thing* (ſaith hee)
*whether the Church receiue the Sacrament
ſitting at the Table, or comming to the Ta-
ble, but it agreeth beſt with the ſimplicity of
the firſt inſtitution to receiue it ſitting.*
Where is to bee obſerued alſo that *Bullin-
ger*, ſpeaking of ſuch geſtures as bee indiffe-
rent, and may lawfully bee vſed in receiuing,
nameth onely ſitting and ſtanding. So doth
[3] *Keckerman* likewiſe the profeſſour of Diui-
ty in the Vniuerſity of *Heidelberg*, where-
by they both ſhew plainely their iudgement
of this geſture of kneeling, which our men
doe ſo magnifie, as if no other geſture
might lawfully, or (at leaſt) conueniently
bee vſed, but it. *Beza* in * one place preſſeth
the argument from the example of Chriſt
and the Apoſtles, by an ironie after this
manner. *But this forſooth troubleth* Har-
chius, *and ſome others, that in our Churches
wee receiue the Communion ſtanding and not
kneeling: Belike then when the Lord him-
ſelfe* (who both as hee is God, and as hee is
both

[1] Decad. 5. fol. 461. a. See that whole Sectiō.

[2] Ibid. fol. 465. a.

[3] Syſtem. theol p. 465

* Theol. vol. 3. pag. 182.

both God and man is indeed to bee adored) was present at the Table and instituted the Supper, euery one of the Disciples rose from the Table that hee might fall downe vpon his knees, and so receiue that Bread and that Wine at the hands of Christ: and the Apostles themselues (I warrant you) knew not what gesture or rite was fittest to commend vnto the Churches in the celebration of these mysteries. These rites (saith *Chemnitius*) *which men haue brought into the administration of the Sacraments are iudged to bring thereunto more reuerence and honour, so the simplicity of the Diuine institution is thought to want reuerence, and not to bee answerable to that honour which is due to the Sacraments, which conceit* (rising *from the bringing in of these rites*) *is impious: for the reuerence and honour that is due to the Sacraments is to bee esteemed by the word of God. The Disciples* (saith [1] *Bucanus*, reader of Diuinity in the Vniuersity of *Berna*) *did not rise from the Table, that so they might fall downe vpon their knees to receiue the bread and wine at Christs hand. Our Sauiour Christ* (saith [2] *B. Pilkinton*) *first ministred it sitting at Table, then it is not wicked* (saith hee) *but best to follow his doings, for hee did all things well.* Thus doe [3] D. *Sutcliffe* also and [4] D. *Willet*, presse this argument taken from the example of Christ, and the Apostles in the first institution of this Sacrament, writing against the Papists.

[1] Exam. Conc. Trid. part. 2. pag. 55.

[1] Loc. com. pag. 727

[2] Against the man of Chester. fol. 55.

[3] Cont. Bel. de Misse centon. fol. 72. a & fol. 98. b.

[4] Synops. p. 562.

3 The Primitiue Churches for sundry hundred yeares after the Apostles neuer vsed to receiue the sacrament kneeling nether doth any Church in Christendome at this day, but such only as are perswaded of Christs Corporall

Corporal preſéce in the ſacr. concerning the cuſtom of the Primit. Chu. *M. Beza* proueth after this ſort, The loue feaſtes* (ſaith he) out of doubt could ſcarcely or not at all admit this geſture of kneeling. *Iuſtin* in his apologi-ticall maketh no mention of it in that little booke of orders which is fathered vppon Clemens there is not any the leaſt inckling giuen of kneeling vſed in the very receiuing of the bread and wine. But in the leiturgy mentioned in that booke the people are commanded to come to the table (after the Biſhop, elders and deacons) with a modeſt reuerence without making any noiſe or ſtir: many of the fathers haue purpoſely ſet down the leiturgyes and formes of adminiſtring the ſacraments vſed in their times, and therein mentioned euen the leaſt of the ceremonies that were then in vſe, but where ſhall wee find any mention of this kneeling before ſuch time as Antichriſt was grown to his full height, and that that cuſtom was not to receiue kneeling may appeare by this, that they did not vſe to kneel at prayer vpon the Lords day. Tertullian (who liued in the yeare of our L. 180. [r] reporteth this as the cuſtom of his time and a tradition receiued from the Apoſtles, that it was vnlawfull to kneele at prayer vpon any Lords day: or vpō any other day between Eaſter and Whitſ. And in the firſt *Nicene* Councell, which was held *Anno* 327., a ſolemne decree was made [s] that none might pray kneelyng, but onely ſtandyng vpon the Lords day. And *Baſil*, that liued in the yeare of our L. 380, [t] maintaines it to be vſed in his tyme: as an Apoſtolicall tradition, and giues ſundry reaſons for it. Of this cuſtom of the auncient Church the reader may ſee further in [u] *Gen-*

* Tract. theol. vol. 3. pag 282.

r de Cor. Mil.

s Can. 20.

t Lib. de ſpirit. ſanct. cap. 27.

u Exam. Conc. Trent pag. 44.

billetus: D. Whitakers, and especially in Hospinian who doth also alleage the reason of it out of the Canon law, because on those dayes is celebrated the ioyfull remembrance of the Lords resurrection. And out of Beatus Rhenanus because (saith he) to kneel at prayer is the gesture of one that bewaileth, and is penitent for his sinnes, whereas he that prayeth standing, doth shew himselfe thankful as one that hath obtained assurance of the pardon of them. So that either the Primitiue Church vsed a gesture of greater reuerence and humility at the receiuing of the bread and wine in the Lords Supper, then they did at prayer, or they neuer receiued the sacrament on any Lords day, or on any other day between Easter and Whitsontide (all which were absurd to affirm or imagine) or els it must needes be graunted that they vsed to receiue the cõmunion with some other gesture then kneeling. A further euidence for this is the testimony wee find in that dialogue betweene *Custom* & *Truth*, which *M. Fox* hath published in his booke of Acts & Monuments, & which (he saith) was compiled out of the treatises of *P. Martyr* and other authors by a certaine learned and reuerend person of this Realme, where it is said, That the old Councels commanded that no man should kneel down at the tyme of the communion, fearing that it should be an occasion of Idolatry. And as it appeareth by this that they vsed not to receiue kneeling, so it is plaine that the gesture they vsed was sitting or standing. *M. Fox* speaking of the vse of the primitiue Church saith thus, The vse then was to haue the communion administred, not at an Altar, but at a playne boord or table, where the whole congrega-

[1] Cont. Bel. descrip. pag. 503.

[2] De festis Christ. fol. 25. b.

[3] Acts & Mon. pag. 1264.

[4] Acts & Monum. pag. 19.

tion together did communicate with reuerence and thanksgiuing, not lifting ouer the priests head, nor worshipping nor kneeling, nor knocking their breasts, but either sitting at Supper, or standing after Supper. Accordyng to which forme (saith he) the *Muscouites* yet to this day (followyng the old rite of the country, although being drowned otherwise in much superstition) vse to receiue it after they be risen from their dinner, standing.

[1] Hister. Eccles. lib. 7. cap. 8.

[1] *Eusebius* mentioneth an epistle which *Dionysius* Bishop of *Alexandria* in the yeare of our Lord 157. wrote to *Xystus* Bishop of *Rome*, wherein speaking of a man that had been admitted to the Communion in *Alexandria*, he expresseth his minde in this manner he had stood (saith he) at the communion table and put forth his hand to receiue that holy food, and had also receiued it. whereby it is plaine enough that the manner of that Church then was to receiue standing.

[a] Cent. 3. p. 233.

[a] And the writers of the [a] centuryes say that this custom was very ancient and vsed by many other Churches.

[b] Confut. of Rhem. fol. 286. b.

[b] *D. Fulk* affirmeth that in the dayes of *Gregory Naziazen* (who liued in the yeare 380 and somwhat after) the Commnnion table was made of boords and so placed that men might stand round about it.

[c] Defence of Apol. p. 237

[c] And *B. Iewell* * writeth that in Basils time it was held that euery man was bound by an apostolicall tradition, at Sermon at Prayer and at the Communion to stand vpright. To shew the ancient vse of receiuing the Communion standing, wee might also cite a testimony which *M. Gourdon* Dean of

[a] In his Panegyri. p. 139.

[a] *Salisbury* alleadgeth out of *Rodolphum de Rivo*, and that which

[b] Against Hill. pag. 38

[b] *D. Abbots* Dean of

Winchester mentioneth of the manner of receiuyng which the Bohemians the ſchollers of *Iohn Hus* uſed, but we will conclude this poynt with this ſaying of *D. Sutcliff* Dean of *Exceter*, we neuer read (ſaith [c] hee) that men were to kneel before the ſacrament, but in Maſbooks, & other like books of popiſh ceremonies. And [d] a litle after, we haue no where read (ſayth he) that the bowing of the body, and kneeling before the ſacrament ſhould be vſed in token of humility, or that any holy men were wont either to bow their bodyes, or kneele downe before the ſacrament of the bread and wine.

[c] *Contr. Bel. de Miſſa cerem. fol. 99*

[d] *Ibid. fol. 100.*

4 The geſture of kneeling in receiuing the bread and wine holds no proportion with the chiefe end and vſe of this Sacrament, nor with that inward diſpoſition of heart, which is then required of vs. For Chriſt ordained it to bee a banquet and Sacrament of that ſweet familiarity that is betweene the faithfull and him, and of that ſpirituall nouriſhment wee are to receiue by feeding on his body and blood by faith. And in what Nation was it euer held comely to kneele at their banquets, or to receiue their foode kneeling? *Piſcator* [e] alleadgeth this for the reaſon why our Sauiour and his Diſciples receiued ſitting, and holds it a good argument againſt the Maſſe, that it hath no ſhew or reſemblance of a banquet. The Apoſtle (ſaith Doctor [f] *Sutcliffe*) calls it the Lords table, and a Supper, and the cuſtome in old time was to eate their ſupper ſitting at table. And the diſpoſition of heart that is required of vs in the very act of receiving, is not ſo much humility as aſſurance of faith and cheerefull thankefulneſſe, which is much better

[e] *In Mat. 26. 26. pag. 425.*

[f] *Cont. Bel. de Miſſa. fol. 298.*

better expreſſed and ſtirred vp by the geſture of ſtanding then of kneeling: which is the reaſon that (as we haue noted before out of *Hoſpinian*) *Beatus Rhenanus* giues of that cuſtome, the old Church vſed to ſtand at their praiers vpon the Lords day.

2 As wee haue ſhewed that it is not either neceſſary or moſt fit and conuenient, to receiue the communion kneeling, ſo will we proue that of all other geſtures that are vſed at this Sacr. kneeling is euery where & at all times moſt vnfit, inexpediét, contrary to the rules that are giué in the Word for our direction in this caſe. For, it cannot be vſed without great appearance & ſhew of groſſe Idolatry euen of bread worſhip when the ſame outward geſture of the body, at the ſame time is vſed by vs, which the Papiſts vſe in the worſhip of their breaden god. So that howſoeuer wee may pretend that our heart and meaning in this, is not the ſame that the Papiſts is; yet in the outward act of this their Idolatry, and for ſo much as is performed with the body, and as the eie of man can iudge of, there is no difference to bee diſcerned betweene vs and them. In ſo much as to the Popiſh and ſuperſtitious perſon that ſeeth vs vſe in the ſame action, at the ſame time the ſame outward geſture, that he doth in the worſhip of the bread, wee may ſeeme to be of the ſame minde that himſelfe is of. And the law of God chargeth vs to auoid all apparance of euill, and condemns all ſuch as with their bodies, and in outward ſhew conforme themſelues to the wicked in their idolatrous actions, howſoeuer they do it not with the ſame minde and intent that the Idolaters doe, as wee haue ſhewed be-

fore

fore in the proposition of our first Argument. But what speake wee of seeming heerein to doe the same outward act of Idolatry that the papist doth, seeing there is also in this so great appearance of the inward & spirituall Idolatry of the heart, in that this gesture seemeth to bee both inioyned and practised euen with a superstitious intent & meaning to adore the Sacrament it selfe, as wee shall show by and by in the Answere to that which is wont to bee alleadged in defence of it.

2 It cannot bee vsed but it must needes proue an occasion vnto many of this grosse superstition and Idolatry which wee haue mentioned. And wee are [s] bound to auoid all those things (if they bee not commaunded of God) which may breed euident danger, either to our selues or others. Now that this gesture cannot bee vsed without euident danger of Idolatry is manifest. For they that are already either Church papists, or popishly and superstitiously minded in this matter of the Sacrament are heereby both allowed and occasioned to commit the outward act of their Idolatry themselues, and confirmed also in their superstition by our example, as we haue proued in the assumption of our first Argument. And all that are ignorant will heereby easily bee drawne to a superstitious conceipt and estimation of the Sacrament. Sundry of our chiefe Diuines, (as [h] *Martyr*, [i] *Caluin Gualter*, *Beza*, *Aretius*, *Piscator* and others) doe teach that [i] in their ciuill adoration, though it bee due to Princes, yet can it not without danger of Idolatry be giuen to the ministers of the Word, because it will soone turne to religious adora-

[s] Exod. 21. 33. 34. Deut. 22. 8.

[h] Loc. com. pag. 192. [i] In their Comment. and annot. vpon Acts 10. 25. 26.

tion

tion; and heereby men will bee brought to make Idols of them, and yet both reason & experience proueth, that there is much more danger this way in kneeling before the bread and wine, then in kneeling before any man, and that men are much more proane to giue religious adoration to the Sacrament, and to make an Idoll of it, then of any Minister besides, the Idolatrous originall it had at the first, and Idolatrous vse of it hath euer since serued vnto among all papists, may proue sufficiently that it cannot choose but breed nourish & maintain superstition whersoeuer it is vsed: this reason our booke of Homilies vrgeth very well against all vse of Images in Churches *euen as* (saith the book) *the first inuention of them is naught, and no good can come of that that had an ill beginning: so will they naturally, as it were, and of necessity turne to their originall from whence they came, and draw vs with them most violently to Idolatry abhominable to God and all godly men.* This made the Iesuites, who are wiser in their generation then the children of light, so confident in vrging the vse of their old popish phrases, which yet haue not so much poyson in them, nor power to infect this way as their ceremonies haue, *Let vs keepe* (say[1] they) *our forefathers words, and wee shall easily keeepe our old faith, let vs keepe the old termes, and the very words will bring vs to the faith of our first Apostles.* This whole argument taken from the danger that is in this gesture of drawing men to an idolatrous or superstitious conceit of of the Sacrament, hath seemed of great force in the iudgement of very learned Diuines. *For asmuch as,* saith [m] *Bucer, wee see*

[b] Tom. 2. pag. 123.

[1] Rhem. annot. on 1. Tim. 6. 20.

[m] Script. Anglic. p. 464.

by

by how powerfull and perſonfull enchantments, Sathan by the Antichriſt of Rome (that hee might take from vs all knowledge and reuerence of Chriſt our Sauiour) hath for ſo many ages paſt, preſſed vpon vs the adoration of the bread inſteed of Chriſt himſelfe, wee ought therefore cleane to baniſh out of the Churches ſo far as poſſible wee can, whatſoeuer thing that doth either ſeeme any way to fauour this bread-worſhip, or that is vſed by Antichriſt as a meanes to nourish it in the hearts of ſimple people. Vpon this reaſon *P. Martyr* alſo wiſheth that this geſture were aboliſhed. Notwithſtanding (ſaith hee) [a] to ſpeake as I think, for auoiding the danger of ſuperſtition, I would not haue the outward ſignes of adoration now a daies vſed in the receiuing of the Communion, no though they were not directed vnto the outward elements of bread and wine, but vnto Chriſt himſelfe, that now reigneth in the heauens. Of this iudgement alſo was B. *Hooper*, that learned and conſtant Martyr. The outward behauiour and geſture of the receiuer (ſaith hee) [b] ſhould want all kinde of ſuſpition, ſhew, or inclination of Idolatry. Wherefore ſeeing kneeling is a ſhew and externall kinde of honouring, and worſhipping, and therefore greeuous and damnable Idolatry hath been committed by honouring the Sacrament, I would wiſh it were commanded by the Magiſtrate, that the communicants might receiue it ſtanding or ſitting. But wee for our parts (ſaith M^r. Beza) [c] being warned by the lamentable examples of former ages, though we come with all reuerence to the holy table, yet doe we iudge it moſt ſafe to abſtaine from all outward ado-

[a] *Libro contra Gard. de Euchariſt. pag. 169.*

[b] *vpon Rom. Sam. 6. fol. 146.*

[c] *Tract. theol. vol. 1. p. 332.*

ration in the receiuing of this Sacrament. And [1] in another place; There is no doubt (saith hee) but God is to bee worshipped euery where, and specially in these holy mysteries; neither doe I thinke that there is any Church that doth not vse a certaine solemne thanksgiuing, and so both inward & outward adoration when these fearefull mysteries are celebrated. But how dangerous a thing it is to vse kneeling in the very act of receiuing, (for asmuch as it gaue the first occasion to bread-worship, from whence Sathan afterward cast men headlong into the error of Transubstantiation) is in it selfe most manifest. And therefore wisemen haue well iudged, that in this case a seemly reuerence directed vnto God is sufficient.

[1] Ibidem. vol 3. pag. 364.

The Churches of *France* and the *Low Countries* in their obseruations vpon the Harmony of confessions shew their dislike to this gesture also in this respect: [2] *For the vtter rooting* (say they) *of bread-worship out of the hearts of men, it were much better in most places that the ceremony of kneeling in the receiuing of the elements were vtterly abolished.* *Thomas Beacon*, a Diuine of chiefe note in our Church in the beginning of Q. *Elizabeths* reigne, and a great Writer, hath in [1] one place these words, besides that which hee writeth [2] other where: *For as much as kneeling hath beene long abused in the Church of Christ through the doctrine of the Papists I would wish it were taken away by the higher powers.*

[2] Sect. 14. ad Heluet. & Bohemicam.

[1] 1. Tome. pag. 485.
[2] 2. Tome. pag. & 3. Tome. p. 37

Three principall things are vsually obiected against all this we haue said of kneeling at the Sacrament, which wee thinke fit to giue some answere vnto, and so to conclude

alnde this treatise.

First, it is said that kneeling at the Sacra- 1. Obiection.
ment in our Church hath no such appearance of bread worship as is pretended, seeing it is manifest that wee doe it in adoration not of the bread and wine, but of the Lord himselfe to whom in that action wee pray and giue thankes: Whereunto wee answer.

1 That it is euident this gesture is neither Answere.
enioyned nor vsed in respect of the prayer that is then said to bee made to God: For prayer is vsed at meales and banquets with conuenient reuerence, though no man vse to kneele when hee prayeth vpon those occasions. Besides, neither the booke vseth alwaies to command kneeling at prayer, or thanks-giuing at other times, nor in those very prayers and thanks-giuings that are appointed to bee vsed both before and after the receiuing of the Sacrament; neither yet doe such as are most deuout in kneeling at the communion vse any such reuerent gesture at prayers and singing of Psalmes.

Futher, the prayer that is said to be vsed at the deliuery of the Sacrament, is made by the Minister and in his name, not by the receiuer, so that if kneeling were enioyned in respect of that prayer, the Minister that deliuers the Sacrament should kneele rather then the people that receiue it. Adde hereunto, that for men to tye themselues to any prayer to adore God, in, or before any creature, without warrant of the word, is idolatry: And that it were farre lesse euill, and an appearance of an idolatry that is not so grosse, to vse in our prayers to kneele before a Crucifixe, then to binde vs thus in praying to God to kneele before the bread

and wine. For the Papists commit as idolatry farremore grosse and odious in worshipping the Bread, then in worshipping any other of their images, or idols whatsoeuer. See this argument pressed against the *Lutherans*, that say, they do not adore the Sacrament, but Christ in the Sacrament; by the Diuines of the County Palatine in Germany, and by *Vrsinus*, *Zanchius*, *Hospinian*, and *Pollanus*. And *Bellarmine* inferreth thus, vpon their opinion that hold Christ though hee bee not corporally present in the Sacrament, yet hee may bee adored in the Sacrament, and in that respect wee may kneele before the Sacrament: *Then*, saith hee, *it is not idolatry to kneele before images.* Which inference wee see not how it can bee auoided by them that maintaine kneeling at the Sacrament in respect of God, whom we doe adore in the Sacrament. Lastly, the prayer that is said to bee made, and in respect whereof this kneeling is iudged so necessary, is ended before the bread or wine are receiued.

a Admon. de lib. concord. pag. 321.
b Tract. theol. pag. 435.
c de redemp. pag. 486. 487.
d Hist. sacra. pag. 479.
e In Daniel. p. 283. 284
f De Eucharist. lib. 2. cap. 18. pag. 619.

2 That though the Sacrament bee not vnfitly by the Fathers called the Eucharist, in respect of the solemne thankes-giuings and almes that haue euer beene wont to accompany the celebration thereof, yet cannot the very act of receiuing bee properly called a thankes-giuing. And if it were, yet is not kneeling the fittest gesture to bee vsed in thankes-giuing, as is euident by the holy Scripture, and wee haue partly shewed before out of *Hospinian*, and might further declare by the testimony both of *Rupertus*, and *Zanchius*, if need did require: So that out of doubt, whatsoeuer pretence

g 1. King. 8. 54. 36.
h De fest. Christ. fol. 25.
i De diuinis offic lib. 1. cap. 10.
k De redemp. pag. 244.

pretence is made to the contrary, this gesture is not enioyned or vsed in respect had, either to the prayer or thanke-giuing, but in veneration of the Sacrament it selfe.

Secondly, it is said, that it is both lawfull and conuenient, to vse this gesture, euen in veneration of the Sacrament it selfe, seeing it is in a speciall sort sanctified to bee vnto vs a pledge of the fauour of God, and instrument whereby Christ with all his merites is represented, offered, and exhibited vnto vs. If the King should giue vs ought, or send vs a gift, in token of his speciall fauour to us would it not become us to receiue it, in the most reuerent manner wee are able? How much more ought wee to vse all reuerence and humility in receiuing such a gift as this, from the King of Kings himselfe? To this wee answer.

1 That the reuerence due to these holy mysteries stands in this, when the holy action is performed in that manner, as the Lord himselfe hath appointed.

2 If our Sauiour had intended that the outward elements should haue beene thus reuerenced, hee would not haue made choyse of these that are so common and base.

3 If the reuerence due to the Sacrament require that it be receiued with this gesture, then, doubtlesse, God would haue giuen direction for it in his Word, and some of the Saints commended in holy Scripture (specially the holy Apostles) would haue vsed it.

4 There is no proportion betweene the ciuill reuerence giuen to a King, or to the gift wee receiue from him, and this religious reuerence wee shew to these holy things. For there is far more danger of idolatry here then

there, yea this hath beene found in all ages the chiefe roote of idolatry, if not grosse idolatry it selfe, to giue vnto the signe or gift that outward reuerence and adoration that is due to the thing signified or to the giuer himselfe.

5 It is euident that this gesture is not inioyned or vsed in respect of any lawfull or conuenient reuerence that is due to the Sacrament, for neither at the administration of Baptisme, nor at the hearing of the Word read or Preached is any such gesture vsed, to both which notwithstanding there is euery whit as much reuerence due as to the Supper of the Lord; vnlesse wee will say with the idolatrous Papists, whose conceit by this our practise we greatly confirme, that the Eucharist is a greater Sacrament, and of far more dignity then Baptisme.

[t] Bella. Tom. 2. pag. 255. 722.

3. Obiection. Lastly it is obiected, that whatsoeuer apparance of euill or danger of superstition, is pretended to be in the vse of this gesture, may easily be preuented, by teaching what the doctrine of our Church is, and protesting against the superstition which is so much feared.

Answere. To this also wee answer. 1. This medicine and remedy will not reach to all, as the disease and danger doth. For, a great part of the land wanteth able pastors and many of our preachers are known to be corrupt in iudgment, touching the doctrine of the Sacrament. 2 It is neither safe nor lawfull for a man, (as D. Fulk in one place saith well, wilfully to dig a pit, breake a bridge, or, lay a log in the way, and then cry out and say, O take heed you fall not. We must stop holes not make them, take away stumbling blockes

[u] Answer to the Examiner pag. 145.

blocks, not laye them, and then bid men beware of them. 3. There is that contagion in superstition & proneſſe in mans nature vnto Idolatry, that no doctrine or protestation against it, can suffice to preuent this danger, so long as such outward occasions, and prouocations vnto it are continued. If protestation and doctrine had beene sufficient in this case, then did [h] *Ezechia* in breaking downe the brazen serpent, & [i] our Sauiour in refusing the Ceremony of the Iewish purifiyngs, and [k] the Apostle in withstanding the vse of circumsion, shew themselues more zealous then wise, seeing they might haue had far better reason, for continuing of those Ceremonies, then wee can haue for this, and might as well haue protested, against the superstition and danger of them, as wee can doe of this. This pretence is made, for the continuance of images in Churches, for which indeed it serueth euery whit, as well as it doth for this gesture of kneeling at the sacrament, and is proued to bee vaine and friuolous by all such Diuines as write against that corruption. But they will say saith *Zanchius*, [l] though wee let images stand in our Churches, yet we teach plainely, that they are not to be adored. As though the Lord also did not that by Moses and the prophets in old time, far more diligently, & effectually then wee can do it now. Why did he command for all that, that all images should also be vtterly abolished? Suerly because it is not sufficient by doctryne to teach that no euill is to be done but we must also take away the stumbling blocks, prouocations, causes, and occasions of euill. But a better answer to this obiection can no man

[h] 2. King. 18.4.
[i] Luk. 11. 38. Mat. 15. 38.
[k] Gal. 2, 3. 5
[l] De redemp. pag. 368.

= Tom. 2. p. 113. 129

make, then is made in the = booke of Homilies, which is commanded to be read in our Churches and subscribed to, by all our ministers. The answer is large, and worth the reading, and the book euery where to be had, and therefore wee think it sufficient only to referre the reader vnto the place where it may be found.

Soli Deo gloria.

2. Tim. 2. 7.

Consider what I say, and the Lord giue thee vnderstanding in all things.

A SHORT TABLE OF SVNDRY OTHER

Exceptions wee take againſt theſe three Bookes, whereunto wee are required to Subſcribe, and which wee purpoſe (if God giue meanes and opportunity) to iuſtifie and confirme in the ſame manner as *wee haue done thoſe that are handled in this abridgement.*

THE Booke of Common Prayer containeth in it ſundry things, beſides thoſe handled in the Abridgement, that are contrary to the word of God: For,

1 It appointeth a Leiturgy which in the whole matter and forme thereof, is too like vnto the Maſſe-booke.

2 It appointeth a Leiturgy which by the length thereof doth in many Congregations oft times neceſſarily ſhut out Preaching, *viz.* When Baptiſme, the Communion, Marrying, Churching and Buriall concurre altogether, as oft times they do in great Congregations.

3 It

3 It approueth of a ministry as lawful which wanteth ability to preach.

4 It containeth in it sundry popish errors or such things (at least) as tend strongly to the maintenance of popish superstition. As,

The name Preist. 1. The minister of the Gospell is throughout the book called Preist.

Holy dayes. 2 It commandeth the obseruation of many Holy-dayes, and requireth the ministers to bid them, and preferreth them (in some sort) before the Lord day, For the ordinary Lessons appointed in the Calendar for the Lords day, must give place to the proper lessons of that holy day that falls on the Lords day, and Athanasius Creed is appoynted to be read onely vpon certaine holy dayes.

Saints Eues. 3 It appoynteth Saints Eues to be keept as fasting dayes, and commandeth the minister to bid them so.

Lent. 4 It appointeth the time of Lent to bee kept as a religious fast, and peruerteth both the example of Christs fast, & sundry other places of Scripture to the justifiyng therof. It prescribeth a speciall seruice for the first day of Lent, and appoynteth the Commination and other speciall prayers and exhortations tending to repentance, to be read vpon that day onely and it affirmeth that, *It was a godly discipline in the Primatiue Church, (the restaryng whereof is much to be wished) that notorius sinners at the beginning of Lent were put to open Penuance.*

Weeke before Easter. 5 The weeke before Easter onely of all the weekes in the yeare, hath prescript seruice appoynted with Epistles and Gospels for euery day, as solemne, as the holy dayes are wont to haue.

Good Friday 6 The Fryday before Easter is called Good

Good Fryday, and hath three ſpeciall Collects appointed for it, as hath no one day of the yeare beſides.

7 It commandeth euery Pariſhioner ſhall receiue the Communion at Eaſter. *Receiuing the communion at Eaſter.*

8 It appointeth the Congregation to pray that God would giue them that, which their prayers dare not preſume to aske. *Difference in prayer.*

9 The Catechiſm) in deliuering the number of the Sacraments) ſaith there are two onely as generally neceſſary to ſaluation. *Number of the ſacram.*

10 The miniſter (as if Baptiſme were of abſolute neceſſity) is allowed not onely to baptiſe in priuate, but to uſe the words of inſtitution, and the element, though he haue not ſo much time as to ſay the Lords prayer. *Neceſſity of Baptiſme.*

11 The miniſter allowed and directed to adminiſter the communion to one ſicke of of the plague, though there be not one more to communicate with him. *Priuat communion.*

12. Interrogatoryes in Baptiſme are miniſtred vnto infants (as if repentance and faith were requiſite in them, before they may be baptized) and it is ſaid in the Catechiſm, *that infants perform faith and repentance by ſuertyes who promiſe and vow them in their names.* *Interrogatories in Baptiſme.*

13 Euery child baptized (as if outward Baptiſme did conferre grace to all that receiue it) is ſaid to be regenerate and in the Catechiſme it is ſaid that we are by Baptiſme made the children of grace, and in the Rubrick immediatly before the catechiſm, *that it is certain by Gods word that children being baptiſed haue all things neceſſary for their ſalvation, and be vndoubtedly ſaued.* *Baptiſme cõferring of grace to all that receiue it.*

14 The miniſter is appointed ro command that children be brought ro the Biſhop to be *Confirmation*

Confirmed

Confirmed, yea none may be admitted to the Cõmunion till he haue been Confirmed. In coſirmation children are ſaid *to be certified, by the ſign of the impoſitiõ of the* Biſhops *hands, of Gods fauor and gracious goodnes towards them. And confirmation is ſaid to be miniſtred to them that are baptiſed, that by impoſition of hands & prayer, they may receiue ſtrength and defence againſt all tentations to ſin, and the aſſaults of the world and the diuill.* Yea confirmation is dignified aboue Chriſts Sacraments in that none may adminiſter it but a Lord Biſhop. And it is ſaid to be adminiſtred after the example of the holy Apoſtles, and warrant thereby.

Matrimony. 15 It ſaith that matrimony *doth ſignify vnto vs the miſtical vnion betwixt Chriſt & his Church, and that God did conſecrate the ſtate of matrymony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpirituall marriage and vnity betweene Chriſt & his Church.* And the ring in Matrimony is appoynted to be laide on the booke, and the preiſt to take it and deliuer it to the man, & to teach him to ſay thus, *with this ring I the wed* &c. And the preiſt is appointed in his prayer vnto God to ſay, *that the ring is a token and a pledge of the Couenant and vow made in marriage.*

Abſolution. 16 The Preiſt is appoynted to abſolue euery ſick perſon, that findeth his conſcience troubled with any weightie ſinne, and maketh ſpeciall confeſſion, of it in this forme. *By Chriſts authority committed to me, I abſolue thee from all thy ſinnes in the name of the father &c.*

And in annother place the people are appointed to come to the miniſter, to receiue the

the benefit of absolution.

17 Burial is made a Ministeriall duty, and a prescript Leiturgie is appointed for it to bee said at the graue, and we are appointed to pray thus: *That God would hasten his kingdome, that wee with this our brother and all other departed in the true faith of thy holy name, may haue our perfect consumation and bliſſe, both in body and ſoule.* Burial.

18 Churching of weomen is commanded and made a Ministeriall duty, and a prescript Leiturgie appointed for it, and the woman is appointed to kneele neere to the place where the table stands, and the Priest to stand by her when hee churcheth her, and that shee must offer her accustomed offrings. Churching of women.

19 Both in that place, and elsewhere, in the booke, offring daies, and Offertory are allowed. Offring daies & Offertory.

20 In the Catechisme it is said; *That the Sonne of God hath redeemed all mankinde*, taking that phrase in a larger sense then for all the elect, as is euident by the words imediately going before and following after. Vniuersall grace.

5 It appointeth sundry things that tend directly to the prophanation of the holy Sacraments, either by prostituting them to vnworthy persons, or administring them vnreverently. For Prophanation of the Sacraments.

1 All Priests and Deacons in Collegiat Churches, are commanded to receiue the Communion euery Sonday at least.

2 Euery Communicant may chose whether he will giue notice of his purpose to receiue, till after the beginning of morning Prayer on the same day that hee is to communicate.

5 All

5. All new married persons must receiue the communion the same day that they are married.

4 Priuate Baptisme in some cases is allowed to be administred without any prayer, doctrine or exhortation.

Manifest vntruths.

6 It avoucheth sundry manifest and apparant vntruthes. As

1 That in the Calender (so much as may bee) the reading of the scripture is so set foorth, that all things might bee done in order, without breaking one peece from another.

2 That nothing (by this book) is ordained to bee read but the very pure Word of God the holy Scripture, or that which is euidently grounded vpon the same.

3 That this booke is so plaine and perfect, as that the Curates shall neede no other bookes for their publike seruice, but this book and the Bible, and yet it inioynes him to reade Homilies.

4 That all our Ceremonies pertaine to edification, and are apt to stirre vp the dull minde of man, to the remembrance of his duty to God, by some notable and speciall signification.

5 It calleth certaine chapters of *Esay, Ieremy, Ioel, and the Acts*, Epistles.

6 It appoints vs to say euery day, from Christmas day to Newyeeres daie, in a Collect, that *Christ was borne this day*: and vpon Whitsonday, Monday and Tuesday, *God which on this day hast taught, &c.*

7 It affirmeth, that *Michael* (mentioned *Reu.*12) is a created Angell.

Doubtfull matters.

7 It peremptorily affirmeth sundry things that (if they bee not manifestly false) are doubt-

doubtfull. As

1 That the *Infants* whom *Herod* murthered were innocents, and Gods witnesses: and that they confessed his praise by dying.

2 That there are Arch-Angels.

3 That euery one that is buried is a brother, that God hath taken to himselfe his soule, that we cõmit his body to the ground, in sure and certaine hope of the resurrection to eternall life.

8 It appointeth sundry things that bring great disorder and confusion vnto the worship of God. As *Disorder and confusion.*

1 That the people should say after the minister, whole sentences of praier and scripture, yea the Minister one part of the prayer, and the people another. And in sundry parts of the Letany, the people make the prayer, and the Minister onely directs them what to pray for.

2 That the Minister is appointed to say some prayers kneeling, some standing, some in one part of the Church, some in another.

3 That one of the people is allowed, to make the generall confession of sinnes at the communion in the name of the whole Congregation.

4 That at some one meeting of the Assembly the Lords prayer is to bee repeated eight seuerall times, and *Gloria Patri* twelue times.

5 That the holy Scriptures are so mangled into shreds and peices, in the Epistles and Gospels.

6 That the words of the institution are to bee pronounced and repeated to euery seuerall Communicant.

7 That

7 That the Church-wardens are appointed to goe about on communion daies to gather the deuotion of the people in the midst of Diuine seruice.

9 It containes sundry things that are ridiculous and absurd, and such as no reasonable sence can bee made of. For,

Absurdities. 1 It commands the reading of such Homilies, as *shall hereafter be set forth by publique authority.*

2 It commands euery parishioner to communicate at Easter, and also to receiue the Sacraments and other rites.

3 It ministreth Interogatories to Infants, which their Godfathers answere vnto, and saith, *that Infants performe faith and repentance by their Godfathers.*

4 It appointeth (in some cases) Baptisme to be administred conditionally in this forme, *If thou bee not Baptized already, I baptise thee in the name of the Father, &c.*

5 It requireth that euery Husband be taught by the Priest to say to his wife, in the solemnization of wedlock, *With my body I thee worship.*

Contradictions. 10 It containes in it sundry euident contradictions. For,

1 In the second Article of the Rubricke after the Communion, the Minister is forbidden to celebrate the Communion, *Except there bee a great number to communicate with him.* And in the third Article of the same Rubricke, hee is allowed to celebrate it, *If there bee but three to communicate with him.*

2 In one place it is said that, *It is thought good to follow the custome of the old Church (in ministring Baptisme but twise a yeare) so neere*

neere as conueniently may bee, And yet elſe-
where, it alloweth Baptiſme to bee admini-
ſtred not onely euery day of the yeare in
publicke, but alſo euery houre, either of day
or night in priuate.

3 In the Catechiſme it is ſaid, there are
but two Sacraments: and in another place
the booke giueth to confirmation whatſoeuer
(by the definition of a Sacrament ſet downe
in the Catechiſme) belongs to the nature and
eſſence of a Sacrament.

4 In one place it is ſaid, that children
ſhould be brought to the Biſhop to bee con-
firmed ſo ſoone as they can ſay the Lords
prayer, the Creed, and the ten commande-
ments: In another place it ſaith, that our
cuſtome is agreeable to the uſage of the
Church in times paſt, whereby it was ordai-
ned, that confirmation ſhould bee adminiſtred
to them that are of perfect age.

The 35. Article of Religion touching the
two Tomes of Homilies, is not to be allow-
ed, nor acknowledged to bee agreeable to the
word of God. For,

1 By it the reading of Homilies in the Congregation, is approued to bee a miniſteri-all duety, and ſo an unpreaching Miniſtery allowed of. *Reading of Homilies.*

2 The booke of Homilies containe ſundry things that are euidently falſe and vntrue. As, *Manifeſt vntruths.*

1 That the Apocryphall bookes are euery where called *Holy Scripture*, And (two onely places being alleadged, both which are taken out of *Toby* and *Eccleſiaſticus*, that tend dangerouſly to the iuſtifying of the merite of Almes-deeds) it is ſaid, *The holy Ghoſt ſpeaketh ſo in the Scriptures.* *Tome 2. pag. 325.*

2 That the place of the Pſalmiſt, *Pſal. 51.* is *pag. 18.* *Tome. 1.*

is thus alleadged, wherefore hee saith, *Marke and behold, I was conceiued in sinnes*, he saith not *sinne*, but in the plurall number *sinnes*.

Tome. 1. pag. 51. & 87. 3 That it is said, our Sauiour did sweare so oft as hee said, *Verily, Verily*.

Tome 2. pag. 303. 4 Where it is said, that plurality of wiues was by a speciall prerogatiue suffered to the fathers of the old Testament, that they might haue many children, because euery one of them hoped, and begged oft times of God in their prayers, that the blessed seed might come and bee borne of his stocke and kindred.

Doubtfull poynts, annd of dangerous construction. 3 In them are affirmed, and that as by way of Doctrine publiquely taught in the Church, sundry things that are doubtfull and of dangerous construction. As,

Tome 1. pag. 22. 1 When it is said that *though manslaughther was committed before, yet was not the world destroyed for that: but for whoredom all the world, fewe onely excepted, was ouerflowed with water.*

Tom. 2. pag. 21. 2 When the fact of *Ambrose* in excommunicating *Theodosius* is justified.

Tome 2. pag. 160. 3 When it is said, *by keeping your Churches in good repaire, yee shall not onely please God, and deserue his manifold blessings, but also deserue the good report of all godly people.*

Tome 2. pag. 365. 4 When it is said, *that all Adams posterity by his fall were become playne reprobats, and cast awayes, being perpetually damned, to the euerlasting paynes of hell fire.*

Tome 2. pag. 483. 5 When it is said, *that it is not to be borne with, but a great shame, for an honest man to beat his maidseruant, though she be a bond seruant.*

The 36 Article of religion, Touching the Booke of Consecration of Archbishops and

Bishops

Biſhops, and of ordering Preiſts and Deacons, is not to be allowed, nor acknowledged, to be agreable to the word of God. For

1 Not one miniſter of forty, doth know what that booke containeth, nor how to come to the ſight of it. *Few haue ſeene the booke.*

2 It doth not (wheras that Article ſaith it doth) contain all things that are neceſſary, but omitteth ſome things, which by the ordinance of God, ought to be obſerued in the ordination of miniſters. For, *Defects.*

1 The examination of the life and learnyng of the Deacon and Prieſt, is committed onely to the Arch-deacon.

2 The voyces and conſent of the people ouer whom the miniſter is to be ſet, it not by this booke, required to his election and calling.

3 The ordination of the Deacon by impoſition of hands is permited to one man. viz. the Biſhop.

4 The Preiſt receiueth in his ordination no authority to gouern the flocke and exerciſe the Diſcipline of Chriſt, but onely to preach the word. and adminiſter the ſacraments.

3 Some manifeſt vntruthes are auouched in it, whereas the Article ſaith, *it hath in it nothing that is of it ſelfe vngodly. As* *Manifeſt vntruths.*

1 When it is ſaid *that it is euident to all men diligently reading the holy ſcriptures, & auncient writers, that from the Apoſtles tymes there haue been theſe orders of miniſters in Chriſts Church, viz. Biſhops, preiſts and Deacons.*

2 Where it is ſaid, *that this realme hath receiued the diſcipline of Chriſt, as the Lord hath cōmanded*, wheras God hath cōmanded

there ſhould be gouerning Elders, to exerciſe the diſcipline of Chriſt in each congregation, which our Realme hath not as yet receiued.

3 Where it is ſaid that *God did inſpire the holy Apoſtles to choſe Steuen into the order of Deacons, which is mentioned in this booke*, and that the Deacons then to be ordered, *are called to the like office and adminiſtration that Steuen was called vnto.*

Scripture peruerted.

4 Some places of holy Scripture are peruerted in it. As,

1 When *Acts* 6.17. is applyed to warrant the ordination of our Deacons.

2 When the Biſhop is appointed, in the ordering of a prieſt, and the Archbiſhop in the conſecrating of a Biſhop, to uſe theſe wordes, *receiue the holy Ghoſt*, as our Sauiour did at the ſending forth of his Apoſtles.

Popiſh errors and ſuperſtitions.

5 It containeth ſundry popiſh errors and ſuperſtitions, (whereas the article ſaith, *it hath in it nothing, that of it ſelfe is ſuperſtitious*) As

1 That it alloweth and eſtabliſheth the offices of Archdeacons and Archbiſhops.

2 That Deacons, Prieſts, Biſhops, and Arch-Biſhops, are made ſeuerall orders and degrees of miniſtry.

3 That the Miniſter of the Goſpell is vſually called Prieſt,

4 That it ordaineth an office of Deaconſhip, with charge to reade Homilies, preach the Word, and adminiſter Baptiſme.

5 That the Lords ſupper is dignified aboue Baptiſme, and confirmation aboue both, when the Deacon is permitted to baptiſe, and not to adminiſter the Lords Sup-

per, the Priest to minister both Baptisme and the Lords Supper, the Bishop onely to confirme.

6 That priuate and secret praier is preferred before publike, and that in a publike place and action. *For the Congregation is desired (euen in the middest of the solemne action in ordination of a Priest) secretly in their praiers to make humble supplications to God for the foresaid things. For the which prayers there shall bee a certaine space kept in silence, that done, the Bishop is appointed to pray againe.*

6 Sundry things in it are absurdly spoken, and directly against that which is done and practised, and to speake so specially in so holy and solemne an action, is a wicked thing, As *Absurd.*

1 When in the ordination of a Deacon it is said, *Take thou authority to preach, if thou shalt be called thereunto.*

2 When both in the ordination of the Deacon and of the Priest the Bishop requireth the Congregation to deliuer whether they can say ought against the party to be ordained, whereas it is well knowne that the Bishop vseth seldome or neuer to giue orders in a publike Congregation, and if hee doth at any time, it is in such an one, where the people are altogether vnacquainted with the conversation of them that are to be ordained.

3 When the Priest is asked *whether hee will giue his faithfull diligence alwaies to minister the Doctrine and Sacraments, and Discipline of Christ, as the Lord hath commanded,* whereas it is well knowne, that no Minister is allowed to exercise the discipline

of Christ, as the Lord hath commanded.

And these faults there are in that booke of ordination, which is of the last edition, and most reformed. In the former edition (which seemes by the words of the 36 Article to bee that wee are required to subscribe vnto, and which it may bee some of the Bishops doe still vse) there are other corruptions. As

1 That the *Cope, Albe, Surplice, Tunicle*, and *Pastorall staffe*, are appointed to be used in ordination and Consecration.

2 That the oath of supremacy is thus concluded, *So helpe mee God and all Saints, and the holy Evangelists.*

Soli Deo gloria.

FINIS.

MVSEVM BRITANNICVM